A Word for Help from the Wider World

William [illegible]

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A WORD FOR HELP FROM THE WIDER WORLD

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PURPOSE 143

A Word for Help from the Wider World

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THERE is a widespread interest to-day in Spiritism, and perhaps it is natural that the interest in proving the *fact* of communication between this world and the world beyond earth is greater than that in the *quality* of the communication. Yet our reason would tell us that the mere fact of such communication would be to us of little real value unless the word which comes from the wider world be a word of help to us in living the man's life well; unless it help us to understand better the meaning of man's life; and help us to faith in God, and faith in the wisdom of His purpose.

In these later days of the world men's opinions as to what is true in philosophy are all at sea, for there are nearly as many schools of philosophy as there are writers on the subject, and all men's philosophies are theories which leave us doubting and unsatisfied.

But a philosophy has been given to the world in plain, untechnical words which adapts itself to all conditions of man's life, and to all ages of man-

kind's progress; which adapts itself to the facts of man's work, and man's selfhood; a philosophy which is understandable, consistent, and satisfying.

And this philosophy comes to us from personalities in the wider world who were, when they were men, prominent as thinkers, and who, with the wider vision of those who are freed from man's limitations, see more clearly the true relation of man's life to the whole life of self, and would, by their words, help men to a right understanding of themselves, their personal work, and their personal problems and responsibilities.

These personalities assert in so many words that they know they tell truth. And so their word is of incalculable value to men; of value far beyond the mere fact of communication from the other world. It is a word of value to men's thinking, to their work, to the formation of ideals, aspirations, and personal character. It is practical help, for it recognizes the facts of man's life in the earth environment, and shows how to utilize the opportunities of the life which one must live while he is a man, to the end that one shall learn, by the teaching of earth, that which will be a help through all of life's future.

It is this writer's high privilege to be the amanuensis for these personalities in the other world, and,

as amanuensis, to have transcribed their philosophy as it was dictated to him word by word. It was not given to him as thought to be written out in his own words, but dictated to his mental hearing word by word, to be written just as it was received, as any dictation by man to man would be. It was not received through the ouija-board, nor through automatic writing, nor in a trance, but by a normally conscious scribe in wakeful possession of all his faculties, as part of his daily work. It was published by direction of its authors first in four volumes, as they were finished in four successive years, and later consolidated into one volume under the title "Thought for Help." And thousands of copies have been distributed on two continents.

As its title suggests, it is not, in strict definition of the term, a philosophy. But it is a plain statement of premises, which those who state them declare they know are true premises, from which a thinker can formulate a sound and satisfying philosophy.

It is the problem of Philosophy to furnish to men an explanation of the meaning of life and of reality which will appeal to their reason as the true explanation. This problem has engaged men's minds since the days of Plato and Aristotle. The solutions are almost as many as the philosophical

thinkers, each one convincing only to its advocates. Men need help in their thinking, and who so able to help as those who live the life that is wider than man's life on earth, who, freed from the man's limitations of thought, look upon the problems that engage men's thinking with wider understanding.

And what more natural than that thinkers who had helped men while they themselves were men should still wish to help men through the thought which, from their wider knowledge of the conditions of life, they know to be right?

I, whom they made their scribe, who have worked for them and with them to present their thoughts to men, am not a philosopher. I am just a "man in the street," a business man, still occupied during the day with the business man's usual work. I did not even read philosophy after my college days away back in the sixties, till the interest caused by what I was writing as a scribe made me wish to see what metaphysicians were offering as *their* solution of the problems of life and reality. I did not choose the work which I have done; it was offered for my acceptance as a work which would be of help to men, and, naturally, I accepted it. I had not the slightest idea of what form it would take, what thought would be given me to transcribe, nor that books for publication were to be written. And

through all the work I have been merely a scribe who wrote from telepathic dictation thought which was not his own, in words which were not his own. In all the preparing, naming, dividing into parts and chapters, revising and amending, and publishing books, I have obeyed the instructions given me, as any competent scribe would do.

I say this to make it clearly understood that it is not, and could not be my word which I have written, and which I praise, but a real word from the wider life, intended by those who told it to be of broad and helpful significance to men.

As the writing progressed, the doctrine unfolded into a broad, sane, healthful and consistent philosophy of life, to me far more satisfying than any of the men's philosophies which I read carefully and thoughtfully.

It is not a technical treatise, abounding in terms whose meaning the plain man has to search for, but is told in plain, terse English. It conforms to no metaphysical "ism," but is broad as humanity itself.

It is founded on the eternal truth that God is, and is Creator and Ruler of all that is beside Himself. And the kernel of the doctrine is—the Eternal Supremacy of the Will of God, whose purpose for the lives whom He created must be fulfilled, since

it is the Omnipotent Purpose; and the dignity and value of the lives whom He created immortal personal selves, who are destined, and made able, to fulfill His omnipotent purpose for them by their own wise use of the free powers with which He endows them.

There is no hesitation or doubt in the affirmation that God is *Creator* of His universe; and the inevitable corollary is that God and His universe are not one. The "coherent whole" for which men's minds seek, is the "whole" of God *and* the universe which He created by His will. That which is made is not a part of its Maker. While it remains a thought it is part of its thinker; when it is *manifested* it is no longer a part of him. The universe is God's thought manifested. And the affirmation that God is creator of His universe means, irresistibly, that the universe is not a part of its creator; that man is not a part of God; that God and His universe are two, not one. And the affirmation that Infinite God is immanent throughout His universe, and that His Supreme Will rules it in every part, and that finally and surely all that He made fulfills His Omnipotent Purpose, gives to us men the "coherent and consistent whole" which our minds seek.

Equally without doubt or hesitation is the affir-

mation that Christ was God come to earth to show to man the perfect life of man. Thus dictates Dr. Coulter—"We who write this book were with Christ, some of us, and tell that which we know. He was man, He is God, we know that well; we know it with the freed life's knowledge. Man, yet God, while on earth Christ was. The words tell truth; we know our Christ.

"Men have faith that, though Christ was man, He was God also. We know Christ the Spirit, the life of God made Son by the Father of All. We who were men were faithful to Christ's person as man, some of us. Freed from earth, men no longer but lives freed, we know Himself."

And thus dictates Miltiades—"We who know, who wish to add our testimony to that of Dr. Coulter, we who lived when Christ was on earth, tell this through Will, the mouthpiece on earth now—

"Christ was God, we know it. We were witnesses to His life, His miracles, witnesses to His resurrection, some of us . . . Man He was, clothed with man's body, with man's infirmities, but God in His will, His strength, His perfection. God was Christ for the help of man, His creature.

"I who tell this, a sinner many years on earth, Miltiades as a Greek, Matthew the Publican as a Jew when Christ was on earth, know. I am the

mouthpiece for many who through me bear witness."

It is nineteen hundreds years since Christ lived on earth, yet here we have the testimony of those who knew Him on earth, and who know Him now in the life freed from earth, that of their personal knowledge Christ was, and is, God. And I, the scribe who wrote on paper the testimony which I have quoted, affirm that I wrote it just as it was dictated to me; I affirm that I did not write it because I had thought it beforehand and wished to set down my thought in my own words; I affirm that neither the thought nor the words were my own; I affirm that I was not in a trance, nor in a state of mental exhaltation, but was sitting quietly at my accustomed desk, in my accustomed room, as normally conscious of myself and my surroundings as you are at this moment; I affirm that there was no human being within speaking distance whose words I could hear with the bodily ear, and that I wrote from telepathic dictation, knowing perfectly what I had written, but not knowing what would come; of my own will prohibiting my mind from thinking ahead; and listening mentally only for the word to follow the one which I was writing. Under such conditions it is evident that the thought and

word could not be my own or those of any other human being.

But, one might say, it is too far-fetched, it is contrary to reason to suppose that those who lived nineteen hundred years ago could to-day testify as to Christ. But why is it contrary to reason?

The personalities who thus testify affirm also that the *life* of man, his ego, is immortal; and when it is freed from earth it continues its personal life in the wider world, the universe its home; also that the life, or self, is reincarnated many times in man's flesh since one short lifetime of man is not enough for the teaching which the self needs before it enters into the wider life; also that, though the man mercifully does not remember his former lives, the continuing self when freed from earth does remember his former lives as man, remembers his successes and his mistakes, and finds wisdom from the remembrance. So their whole story hangs together. They do not forget earth, they have not lost interest in earth, and, from the surer knowledge of freed life they wish to help men to the firm faith that must be the foundation of their right thinking and right living. Is there anything contrary to reason in that?

But, one may say, it is impossible. How does he

know it is impossible? A man's knowledge is of the world he lives on. How does he know what is impossible for God, the Omnipotent?

But the reincarnation of souls theory was exploded long ago, some one may say. Yet for the freed souls who now live the wider life it is not theory, but remembered experience. Is it because men do not remember their former lives that they conclude that reincarnation is but an exploded theory? Would it be well for them if they did remember? Judging by the lives of men of to-day, would all the selves who are men to-day, or even a large portion of them, in a future reincarnation remember with happy memory their lives of to-day? Would it be a kindness of their Creator to let them remember the evil done in former life before they have gained strength to resist temptation, and learned wisdom that enables them to profit by the remembrance? Is it not merciful that men do not have the pain and sorrow that memories would often bring them?

The self is a developing life, destined by his Maker to immortal growth. He is a personal life, both on earth and while life is. He is a finite life purposed by his Maker the highest growth that finiteness may attain. The powers with which he is endowed are personal powers, and they are free

powers. The personal self uses them well or ill, as he chooses. His wisdom is finite wisdom and he is liable to choose ill. Then he needs teaching. The life on earth is the primary school of immortal personal self. One man's life on earth is but a breath in immortal life, and not long enough for the teaching that the self requires before he is ready to enter upon his wider life of wider work, wider vision, and wider worth than man may know; to enter, that is, upon the next stage in his immortal growth.

We, with our finite vision, can see the wisdom of the Willer of Life in making it a personal, individual self. Life would not be worth living if we were all alike. We can see His wisdom in gifting each life with personal powers—reasoning mind, memory, will and purpose—that are individual powers, thus fitting each life for struggle, and for personal achievement. We can see His wisdom in creating lives not to be forced and therefore irresponsible marionettes, but to be sentient, reasoning, personal selves, able to learn wisdom in their own use of personal will and purpose through the teaching of experience, able to choose the right, wise use of personal will and purpose because made able to reason from experience.

And if the self does not choose wisely in one short

lifetime in man, what more reasonable belief than that the Willer of Life, who does not force, but teaches His creatures, gives the unwise self another opportunity to learn, in another lifetime in man's body on earth? It is on earth that the self prepares for the wider life; it is by man's life well lived that immortal self becomes worthy the higher life of self beyond man and earth, the higher life that is freed forever from man and earth.

If we have faith that God created life, if we have faith in immortality, we cannot think that He purposes for one life eternal happiness and for another eternal punishment; we must believe that He purposes for every life happiness finally. We know that we are personal selves; we know that we do will and purpose as we ourselves choose. By the gift of free will and free purpose God places upon ourselves the responsibility, and by the gift of reasoning mind He makes us able, to find the wisdom to fulfill His purpose for us of our own free choice. He is not a cruel, He is a loving Father; and His love gives to everyone the opportunities that he needs to learn, through the earth teaching, the wisdom in the use of his free personal powers that fits him to enter upon his further work in the wider life beyond earth. Reincarnation, then, though often a penalty, is always an opportunity.

The personal self chooses to use well or to misuse this opportunity. He chooses then to forward or retard his life on its way to freedom. He chooses whether his teaching shall be hard or kindly. Weakness begets weakness, and strength begets strength. Weakness to-day means hard penalty in the next reincarnation; strength to-day means progress. But the life is made able to learn, is purposed worth for the wider life finally, and the Omnipotent Purpose will finally be fulfilled. So, though we may grieve for the life that misuses his opportunity, who chooses this time evil and wickedness, we cannot despair. God teaches every life with the teaching that he needs, and God teaches surely. Every self chooses finally to fulfill God's will, and to work for, and thus win his wider, fuller, personal life beyond earth.

What men call "the problem of evil" becomes, then, "the problem of free will." Natural evil, such as pain, sickness, famine, accident, catastrophe, involves no moral question; but the evil that *men* conceive and do, the evil that men suffer through the acts of other *men*, is the consequence of free will misused. Through the centuries of man's life on earth their understanding of what is evil, and what is good, what is right and what is wrong, has greatly changed, but there has always been *an* under-

standing that this act was good and that other was evil, this act wrong and that one right, and the evil act or the good act is the choice of man's free will. I do not quite like the phrase "evil is good in the making"; yet it cannot be denied that the consequences of evil acts teach mankind. But evil is undeniably evil, and only when it teaches can it be called good in the making.

The life of personal self is made for the struggle which brings in the end for all *lives,* though not for all *men,* high personal character. It is high personal character which makes the self ready for its wider life, freed from returning to earth. Personal character is achieved through personal struggle. High personal character is positive. In a world where all is good, and no need could arise for the struggle with evil, personal character would be negative. Decision would not be needed; strength would not be needed. There would be no necessity and no responsibility for choice, no lesson to be learned, no interest in to-day or to-morrow, no use for will or purpose, in the deadly monotony of a life without struggle.

The wise Willer of Life makes the life a personal self, gives to it mind which inevitably finds the moral idea, makes the life free in its use of its own will and purpose, places the life in an environment

suited to the development of its free powers, makes it able to learn and purposes that it shall learn to overcome evil and choose the good; when it fails to learn this time on earth, gives it another man's lifetime on earth, and thus another opportunity; and, when it *has* learned to choose wisely, and to be firm in its wise will and purpose, translates the self to a wider, fuller, worthier, happier personal life beyond earth.

Wise and loving Father of all His children, He does not purpose for one life the joy of personal achievement and eternal happiness, and for another the misery of failure and eternal unhappiness. He purposes for everyone happiness finally. And, though the wisdom of the finite life is but finite and therefore liable to err, still the life is made able to learn to correct its errors, and, of its free choice and its free purpose, to attain the worth which He purposes it shall attain before He frees it from earth forever.

It is not necessary to go into the question whether good and evil are truths not dependent upon man's reason. Men recognize them both as facts in the struggle of life. The "problem of evil" is really the "problem of free will," and reincarnation is life's renewed opportunity to learn to fulfill of free will the wise and loving purpose of our Father.

In this doctrine which is by lives in the wider world declared to be true, God is not a vague "Absolute" or "Whole," of whom, in some way not clearly defined, the universe, its worlds, Earth, men, animals, reptiles, insects, are parts. He is the Living God, the Fullness of Personality, Creator of all that is besides Himself, whose omniscient wisdom knows all, and whose omnipotent will rules all that He created; whose will made man the crown of His creation, a conscious, reasoning, willing, purposing, free, immortal but finite personal self, whose loving purpose teaches every child of His the wisdom that his finite life needs.

Were man a part of Infinite God, how could he be finite? Were man a part of Omnipotent God, how could he need finite will and purpose? Were man a part of Omniscient God, how could he need finite wisdom? Were man a part of God how could he ever be weak or wicked, as we know he is many times? Were man part of God, where is man's responsibility?

Of course men's thought seeks a coherent and consistent "absolute" or "whole." That is but natural. Infinite God *and* the finite universe that He created and rules, form a coherent and consistent whole for thought. Infinite God, part of whom is finite, is not coherent or consistent thought.

From Plato to Bergson the "riddle of the universe" has engaged men's deepest thinking, and the solutions offered by philosophical theories are many, and, as is to be expected, conflicting. But philosophy deals with the deepest concerns of man's life and nature. And its purpose is to find, and put before men in a logical argument, truth. So, though the divergencies of philosophical theories will never be brought into concord while men think, since their vision of truth varies so widely, philosophical thought is one of mankind's greatest helps. The "man in the street" who wishes to be in touch with broader and higher thought than his economic struggle brings, reads philosophy with care and study, seeking and finding therein help and inspiration.

But the "man in the street," who deals every day with stubborn facts, is apt to protest against some very prominent theories, finding in them no aid to his thinking.

He finds no comfort in the thought that this world is only an "appearance," or in the thought of pure idealism, which makes "mind" the source and creator of all reality, both ideal and natural. He cannot believe that God intends his life to be a lie.

He finds no comfort in the thought that his destiny is either to be absorbed into an all-pervasive

"spiritual whole," and thus lose his selfhood with all that selfhood means to him; or else, when his body dies, to go out into nothingness. If either be his destiny, he finds no meaning in his life of struggle and responsibility, no need for his consciousness of an "ought," no benefit in any effort except to get all the enjoyment that he can out of his earth life without interesting himself in what is to come when his earth life finishes. As well be nothing as to lose his selfhood.

He finds no comfort in the thought that his sentiment, willing, purposing personality is the result of a mere self-existent "process," or "force," or "push," impersonal, and therefore without intention or purpose in its working, which somehow creates him. If that be true, what meaning is there in worship or thanks or prayer?

And the conflict between theories, each of which is, of course, urged with all the force of argument at the command of its author as the true theory, brings to the mind of the "man in the street" a feeling of doubt as to the validity of philosophical conclusions which leaves him unconvinced and unsatisfied.

But the doctrine which is given to us by personalities in the wider life, which is not theory but truth known to them, is satisfying. There is in it no

element of doubt. It is affirmed as truth by those who have passed through the whole experience of man's life on earth, have learned the wisdom which men may learn, have earned their freedom from man's limitations, and now, in the life of wider vision, fuller knowledge, and higher being than men may have, know the truth of life and reality, which men seek to find by speculative theories.

With them there is no doubt of the truth of God, Creator and Ruler of all that is besides Himself; there is no doubt of the truth of the Divinity of Christ, for they knew Him as man, some of them, and they know Him now, with the wider life's knowledge, as the Saviour of mankind on all worlds where men live, and as their God whom they reverently worship. There is no doubt of the truth of immortality, and of personal immortality of the life made finite. There is no doubt of the wisdom of God's will, which made life not His puppet, but His child endowed with free personal powers. There is no doubt of the love of God's purpose, which governs life, not as a puppet is governed, but as a child is governed by a wise father, through the awakening of his understanding of the meaning of his life, his work, his duty, and his free will; the love which teaches every child till he gladly fulfills the will of his Father; which destines

not one child to ultimate failure, but each and all to the joy of personal achievement, by his own free powers, through the ages of immortality.

And all achievement by the personal self who is made by his Creator free in will and purpose is won by his own work for it. "Work is the normal for life, both on earth and when freed," says Dr. Coulter. The work of man on earth is part of his immortal life's work. It is done with the powers which belong to man's immortal self. Says Dr. Coulter, "Your powers that you use are your life's powers. You think while working, you use your life's mind. You will while working, you use your life's will. You purpose your worth, you use your life's purpose. While you work, while you will, it is life in you that works and wills. You use life's powers, for you are life." And again, "Would men think that life leaves earth without those powers which help man?"

And those powers are made ready by man's work with them for the life's use in the wider work beyond earth. Those powers are adequate for the life's use always. They grow broader with the life's growth. They suffice always for the life's work of personal achievement. The life uses them in its earth work; finally, as a man, learns to use them wisely and to keep them firm in work; carries them

to the wider world of freedom from earth, and in that wider field uses them in its work for the unending growth that life's Maker purposes for immortal personal self.

Work, in the word from the freed life, is not merely physical exertion. It is personal effort. Fine thought is work, for it is found by effort of mind. Firm will is work, for it is gained by personal effort. Firm purpose is work, for it is maintained by steady effort. Worth of life is work, for it is the achievement of personal effort.

The work of earth, then, is physical, mental, and moral effort. In it the life uses all its immortal powers. The life works well or ill as it chooses, for it is made a free personal self. The life is made able to learn through its work; the life is taught by its work of earth. "No work has man but will teach if men will learn." [1] The man is life this time on earth. The *man* does not always choose to learn. Reincarnation is *life's* renewed opportunity to learn wisdom and firmness in use of all its powers, "God's gracious permission that self may redeem its errors and work its freedom finally." [2]

The life is made for worth, and by God's purpose its worth is won by its free use of its own immor-

[1] Dr. Coulter.
[2] Miltiades.

tal powers. By life's own work, and of life's free choice, every life finally fulfills God's wise and loving purpose for it, every life finds the joy of personal worth won by itself, every life wins on earth the worth for freedom from earth, every life thanks its Maker for its selfhood and its work, every life, when it has earned its freedom, rises from worth to worth by its own work, its own firm personal effort, through the ages of immortality. "God made man the highest being endowed with life." [3]

In a few words these are the premises given to us by personalities in the wider life, upon which to found a true philosophy.

God, Creator and Ruler of all that is beside Himself.

The Universe, developed from matter and force as its Creator ordained; an orderly universe because governed by the laws which He ordained.

Life, a mystery which none but its Creator can fully understand.

Man's life, developed from man's germ which was with original matter when matter was created, developed upon worlds when worlds were ready for it, never on worlds the life of any creature but man, different from any other life, developed by God's way to personality of self, purposed personal

[3] Dr. Coulter.

immortality when created, given purposed immortality with immortal personal powers when developed to fitness for that gift, the highest created being.

The purpose of the Supreme Will who created the free personal self for that self, which must be fulfilled by that free self's own will and purpose. And for that end He teaches the self, to whom He gives also reasoning mind, in as many reincarnations as man on earth, which are the self's renewed opportunities to learn, as the self needs, until the finite self fulfills His Infinite Will of its own free choice.

He teaches each life, and He teaches surely.

But every life must earn its purposed freedom from earth by its own work on earth. Free as air is the life while it learns, yet bound by Omnipotent Purpose because made to learn, made for worth, made for the personal struggle through which it learns to earn the worth purposed for it by its Maker.

Here is a doctrine which teaches wisdom, and courage, and faith; a doctrine coherent, consistent, inspiring; sensible, for it teaches men the meaning and importance of the man's life on earth in its true relation to the whole life of personal self; reverent in its firm faith in the Willer of All; broad, for it may be believed fully by every Chris-

tian who worships God, whatever be the form of worship which he finds most helpful; true, for it is given for men's help by "those who know."

And the very fact that it was given to this scribe without any plan of his own as to what he was to write; without any fore-knowledge of his as to its thought; without his choosing a single word of its diction; in the quiet of his room with door closed, and no human being within hearing distance; and that it was arranged in parts, chapters and books, by the same method by which its text was written; the fact that such work was far from his thought until it was proposed to him by Dr. Coulter; the fact that Dr. Coulter and others whose thought is in the books with never-failing patience taught their scribe to do his part rightly through many months of doubt and mistakes, until he learned to stifle his own thoughts while writing for them, to form no conclusions as to what was to come from what had already been written, to choose no word himself, but write the very word given to him, and, while writing that, to listen mentally only for the word next to be written; the fact that in this way a coherent and consistent philosophy of life was written; the fact of the unfailing reverence of its thought, and its value to men's work and thought, and life; all these are, to this scribe, incontestible

proofs that the word is what it claims to be, a word for men from personalities in the wider life beyond earth.

Subconscious mind would not explain it. It is impossible that it was telepathy from any human being, for, after he had learned to work rightly, the dictation was equally clear in his accustomed room or in any other room thousands of miles away. And this writer's faith in the truth that he is co-worker with real personalities in the life beyond earth in a work purposed by them to be a help to men's thinking, cannot be shaken.

Wonderful help is the word to one's thinking. One is assured that faith in God, Creator and Ruler of All, is the right faith. He is assured that faith in a personal God is right, and that the so-called anthropomorphism in men's thought of God is not wholly wrong. But God is not like man; man is to a degree like God. Himself the "Fullness of Personality," [4] omnipotent in will and purpose, omniscient, infinite in being, God made man like Himself in that He gave to man's life powers which, though finite, are like in kind to His own infinite powers. And man finds a personal God because man is made, though but partly and finitely, like his Creator. He whom man finds his personal God is

[4] Dr. Coulter.

no mere concept of a vague "absolute" or "whole," He is the Living God, Father to all His children.

One is assured that faith that Christ was God come to earth to show to men the perfect life of man is the right faith.

He is assured that faith in personal immortality is right, and that the personal powers which help him in his man's work are his own immortal powers.

He can understand the wisdom and love of God's purpose that permits no life to fail utterly, though, being finite, possessing only finite wisdom, and being free to use his will as he wishes, he may choose to use it wrongly this time on earth. But one man's life is but a breath in immortality, and God's love gives to every life the opportunities that it needs. And the life made able to learn from the consequences of its mistakes of free will finally does learn to fulfill God's will of its own free choice.

This does not mean that the life is forced to be worthy. Forced worth is impossible thought. Nor does it mean that God translates the life to the Heaven of freedom from earth unless it has of its own free will made itself worthy of freedom. Heaven must be earned by the life's own work for it. Free will brings responsibility for its right use. Earth is life's first working place. By life's work on earth it earns the Heaven of wider life. By

man's work on earth the life of man wins the firm will and purpose that it uses in the wider life's work. For the Heaven of freed life is no world of idleness. Life there has more to do than to twang a harp eternally. Life there must earn its wider and yet wider Heaven by its own work for it.

Why is life made free in will and purpose? Because God chose to make the life not His puppet, but His child. Because He chose to give to life the joy of personal achievement, the joy of struggle crowned by success, the joy of freed life won by itself, the joy of eternal growth by itself achieved.

These thoughts are but a beginning of the thought which one may find in the word given to us by freed lives.

Let us apply the word, for example, to present world conditions. How were they brought about? By perverted use of free will. It is not necessary to go into details of the conception and attempted carrying through of a war which had for its object the conquest of the world by force. The war was not an obligation upon the people who began it; it was voluntary. And to the rest of the world it was free will gone mad. As the war proceeded, the falsity of the ideals which brought it about was plainly shown, and high ideals of justice, humanity, and duty occupied men's minds as never before in the

world's history. Men are but finite, and it is perhaps not surprising that in the years following the war those high ideals have been tarnished by personal and national selfishness. But those high ideals will never be wholly forgotten. God's law for mankind is progress toward higher things. By men's mistakes mankind learns wisdom. Has it not always been so since history began? Was there ever in man's history a threatening crisis that did not result in the spread of higher ideals? God utilizes men's mistakes of free will in teaching them wisdom.

When we think, as we cannot help but think, of the misery brought by the war, of the untold thousands of men killed, and of the grief of those to whom they were dear, then is the faith in God brought to us by this word from wider life help indeed. Did God purpose the war? That cannot be. But He permitted it by making men free to use their wills to the hurt of others. But, by making man's life as He did make it, He provided that no hurt that men may suffer on earth, not even death of mortal body, can permanently harm the immortal self of man. They are not dead, those brave soldiers who fell in the war; they live. If they were ready for freedom they have entered into wider life, and who can measure God's mercy and forgiveness in His judgment of life's worth? If they

were not ready for freedom, they will come back to a world made better by their suffering, come back to live another life of man, come back to another opportunity and, finally, and surely, they will win their freedom. Keep firm your faith, then, ye mourners, your loved ones are in their Father's care.

The two thoughts which form the foundation of this word from higher life are—the Supremacy of the Infinite will and purpose that all the universe must obey, and the finite greatness of the personal self of man, who by his finite will and purpose fulfills the Infinite Will and Purpose for his life. There is no evading the fact and importance of personality. Men live necessarily a social life; but no twisting of the truth that lies at the bottom of the idea of Socialism can evade the fact that the "Brotherhood of man" is a brotherhood of personal selves, each one individual in his powers, his capacities, and his character. There is a half truth in the idea of Communism, but personality makes real Communism an impossibility. There is solid truth in the idea of justice between capital and labor, but that truth cannot be made effective and leave out personality. The very fact and necessity of leadership on both sides proves the importance of personality.

The ideas that move men are first personal ideas vividly set forth in personal words. The work that brings to mankind progress is made effective by personal will and purpose. Personal will and purpose make man's world go.

Man lives on earth; his life is an immortal personal self; and through the work of man in which he uses all the immortal powers of his immortal self, he earns his first wider life; and, in that wider life, the universe his working place, his companions other selves who have also won their freedom from earth, he earns by his own use of the same personal powers which he used on earth his wider and yet wider life and worth through the eons of immortality.

It is big thought, it is wonderful thought that the freed lives give to us men who feel ourselves so weak, and little and circumscribed. And it is given to us with the authority of "those who know."

And, if we will have it so, it will emancipate us from weak will, weak purpose, and weak faith, and spur us to the personal work that will win for us the wider life.

Practical Application of Freed Lives' Philosophy in Their Own Words

Practical Application of Freed Lives' Philosophy in Their Own Words

IN the first part of this volume I have given a résumé of the main truths in the word given us for help by personalities in the life beyond earth. Their word is not yet completed, for there is more to come. When the Fourth Volume of the word thus far given was finished in 1915, I naturally expected that they would at once begin another volume, but, much to my surprise, I was informed that their book-making must be discontinued at least until the war was over, for so many lives were coming over from earth, suddenly launched into new and bewildering conditions and environment, that the time and thought which would otherwise be used in making books must be devoted to helping those bewildered lives to find themselves.

But these friends, who had made me their fellow worker for help to men's thinking, did not leave me, but came each evening at our accustomed hour of meeting, and gave me personal counsel to aid me in living rightly the years which remain to me on earth. And they have enjoined upon me to write

a paper embodying the counsel they give me for help, wishing it to be of help to others also.

By their direction, then, I write this paper, in which I quote from their word passages especially helpful to me, adding to each passage the name of its author; and also commenting from time to time in my own words upon the thought in the passages.

I have already told my firm, unwavering faith that the books which I have written at their dictation, and published by their direction, are just what they claim to be, a word for help from real personalities who were once men, who now are living the wider life beyond earth, who earned their personal freedom from earth and, as friends, wish to show *men* how to earn *their* personal freedom. I believe that I have ample reason for that faith. And I have the same firm faith in the authorship of the passages which I quote in this paper.

Personal friends my fellow workers are to me, and with full heart I thank God for their friendship.

The thought in the passages is that which will aid a man in forming and maintaining high personal character, such as will make him not only master of his work, and captain of his soul while he lives on earth, but will also fit him to enter upon the personal wider life, of wider work, greater worth, and

loftier aspirations which follows a well lived man's life on earth.

And such a word, pertinent always, is especially pertinent now. While the war was raging men realized that it was a contest for the sovereignty in the world of high ideals. Men fought, and suffered, and died for ideals higher than those of material success, economic advancement, might as right, and, at home and abroad, the discipline and sacrifice made necessary by the struggle meant gain in personal character.

But in one short year after the war all finer lessons that it taught seem to be forgotten, ideals are laughed at, and selfishness—personal selfishness—organized selfishness—national selfishness comes to the front. Personal character, except as it means the ruthless strength that brings material gain, whoever else may lose thereby, seems to be a forgotten ideal. The thought that when one sets out deliberately to do less than his best he loses immeasurably in personal character is, to millions on millions of men, hardly worth even a sneer. If the world is to grow better, men cannot take that stand.

And so this word of counsel is especially pertinent now.

In the passages quoted the main thought is re-

peated in many ways. It is hammered in with sharp and forceful strokes. Many of the passages are condensed sermons, and the injunction is to think beyond the words, to think what the counsel means to the particular man who reads, who has his own personal problems of work and life to deal with.

And, though it is counsel given to me, it is broad enough, and intended to be broad enough to help you also.

A Brief Résumé of the Main Thought

MAN lives the earth life preparing there, by his work, and his use of the powers willed to him as life, for his personal wider work and life in freedom from earth.

Man's work is part of the work of immortal life. Man's powers—mind, will, purpose, memory—are the powers of personal life immortal.

Man, who is life on earth, must find the firm will and purpose by which life wins its worth on earth, and its higher and higher worth to eternity.

Firm, right purpose must be found by man, or his life is not ready for freedom, but returns to earth for further teaching.

Man is made personal life, and willed by his Maker the free powers of personal self; therefore he fulfills God's purpose for his life on earth by his wise use of those free powers. Man therefore chooses for himself whether his life be freed, or return to earth for another man's life and work.

Man's life wins freedom from earth by man's *work* for it.

The Maker of Life helps life to fulfill His purpose.

The Quoted Passages and My Comment

THE passages repeat the thought in many different wordings. This is evidently done with purpose. In the compilation, where they are all put together, the repetition is noticeable. In the hearing from day to day for many days each one appealed to the mind with its own especial force.

The Proverbs of Solomon repeat the thought; Marcus Aurelius repeats.

And the injunction to the hearer is to think from the counsel given to his own problem of a right life on earth.

I do not attempt to classify the passages, but quote them nearly in the order in which they were given to me from day to day. Nor are my comments from time to time efforts to write an essay of my own, but examples of the thought which a man would find who obeys the injunction to think from the word told him to thought of his own.

In these passages "life freed" means life freed from earth forever.

For life freed think, but think for man's life also.
Dr. Coulter.

Keep firm, we make the burden of our word.

Miltiades.

Please God, we help more than Will. We love this work with you. We thank Him who permits it to us. His work we think, we hope we do.

Wilberforce.

Will, it helps you to think what you, wishing to win freed life, must be while you finish this man's life. What that is, think out, man Will, for then purpose will help you.

Dr. Coulter.

This thought helps me:—Will that we use helped life while it was man. That will, kept firm, wins for us the wide life which God purposes for life freed. We hold firm that will, knowing what firm will brings us. This thought helps me too:—My wide life I won myself.

For you I talk to help you win this wide, full, free life. Keep firm while you finish man's life; while life is, then, thank God.

Dr. Coulter.

Put force in purpose.

Dr. Coulter.

Live in the present for the future.

Miltiades.

This thought helps me—this life, wide, free, happy life, is by man's purpose won. By purpose

personal is life made worthy. His will who gives man life personal makes life's will personal the means by which His purpose for life is fulfilled. Word full with help.

Dr. Coulter.

Thank Him who purposes work as help for life. Thank Him by working full with firm purpose.

Dr. Coulter.

Hope, but work for this wide, full, free, happy life.

Eleanora.

Would thinking for this life win it?—only thinking I mean. Will for this life means work.

Take this word from life freed—what you think well, do. But for this life keep firm of purpose. Well for life we will, because life won firm purpose on earth. To win for life firm purpose is to win help that lasts for all life.

Miltiades.

Have we men ever thought of that? "To win for life firm purpose is to win *help that lasts for all life.*"

Could any man make that statement as fact? Could any man know it is truth? We may surmise that the life needs purpose beyond earth, but we cannot know; it is a truth of the wider life's

knowledge. And think a moment what the truth told is. The life, a continuing personal self, learns and must learn while it dwells in man on earth, firm purpose, and must learn to keep it firm and use it well. And that firm, wise purpose won by man helps the continuing life not only on earth, but through its wider life to eternity.

This thought helps life freed—Will for life worthy won while life is man holds firm while life is. This life wills for yet wider life, using the firm will that it won while it was man.

Dr. Coulter.

What life wins this high, full, freed life? Man's life when with firm purpose man wills to keep firm and worthy. What worth must the man find? His man's worth. What is worth? Life learns by God's purpose what worth is.

This is hard to make plain. A man has high ideals of worth. He wishes to live up to his ideals; that is for him worth. Yet far more than man's thought is life's final worth.

Keep firm; think what to will; be firm of purpose always; do that which you know is worth while. Hard work, full of purpose, wins this life.

Dr. Coulter.

Purpose for life high. While this man wills keep

firm purpose at work. "I will" wins higher life, for "I will" keeps life worthy.

Keep "I will" working. Weak purpose delays freedom.

Miltiades.

Part of worth is work well finished.

Miltiades.

This thought helps us—Will of finite life, finite will then, fulfills His will who gives life. His will helps finite life. He purposes for finite life, yet makes finite life free. My will, then, if I wisely use it, fulfills God's will.

Think, O man. You, the man, win for you, the life, your full, wide, free, worthy life beyond man's life by your wise use of your own will.

Dr. Coulter.

Thank Him who purposes for life work. Firm work helps life to win freedom.

Miltiades.

Good work for this life means will firm, purpose firm, life firm to man's life finished. Happy then the life will be, to eternity happy. Worth the work of man, is it not?

Luther.

Think, O man, think—what you will, life wills. Remember that. Will for this full, high, wide,

free life then, till you finish man's life on earth. Keep firm, keep firm.

Miltiades.

For high life purpose. Work for this life with firm will, for then I know you win this life, for I know that firm will has, and by God's purpose will always win this high life.

Wilberforce.

This life for which I will, firm while I win the high worth that permits yet higher life, was won by firm purpose. Wide life is when firm purpose has won freedom from earth.

Earn this life, O man. Man himself wins firm purpose; man himself wins for his life this firm, wide, full, free, happy life.

Remember this: by your *firm purpose must* your *life win freedom.*

Wilberforce.

For what was purpose to-day the help it must be? Hear this:—Purpose, to be worth while, works for its object. You wish your life freed; work then for that, full of purpose. What was work to-day? What thought found you by reading? What has thinking for life brought to you of help? What has our word brought of thought? Has firm pur-

pose been kept firm? Ask yourself. To win this life you need firm purpose with work.

Heed the word, then I help you.

Dr. Coulter.

Will for this life. Full with purpose work to this man's life finished. To the man who wishes his life freed we talk. We tell that man, by his purpose kept firm, wins for his life this freed life. This man finds the help from our thought which he wishes to find. He wins this life if he profits by the word. He wins for his personal life wide, full, free, happy life, if he keeps firm while he lives this man's life.

For you we talk to help you. Profit by our word.

Wilberforce.

This life works for its wider life. This word to you I give—work for the first wider life; then, by that will which wins it, work for yet wider life. Let this time of man's life free your life; then thank God while life is.

Dr. Coulter.

For this life purpose while you finish your man's life. This time win firm purpose, for then, by that firm purpose which this man has won this life wins its first high life, and to this life will come full of firm purpose to win yet higher life.

Keep firm then. Use time with purpose; use life with purpose. Keep working worth while work; keep thinking for life; keep willing for life freed.

Miltiades.

We find life worthy by our own will. You will for your life its worth. Keep full of firm will, then; that keeps life worthy. But man's will is weak many times. Then pray for His help who helps life. Pray, but will for yourself that your life keep worthy. Would you think you may be weak of will yet win this life? While you weakly purpose you keep life waiting for freedom. Work for this life to-day, to-morrow; while you live man's life work for life freed. Think what you lack; find that. Keep firm to-day, to-morrow, while you live man's life.

Help this life to keep firm, with him I pray, O God.

Dr. Coulter.

Let this thought help you:—You work as men work; use that work for help to purpose. You live man's life; use the time profitably. Work for high thought, work for help, work for firm purpose. Work well that work which you have. Purpose that by that work you be help to men. Work for

this life means—live man's live worthily, helpfully, well.

Miltiades.

For this life work. Happy hope this life gives you. This life helps you to win freedom. Happy work make your work for life freed; for your hope thank Him who permits you this word from life freed. Keep working; work your man's work well; work for firm purpose; work for help; work for worthy life. Thus work for life freed to your man's life finished.

What better word could I give you? What better hope?

Wilberforce.

This morning ask His help who purposes for life forever. By His help life wins freedom. Well for life purposes He; His purpose makes life worthy by the will He gives life. Thank Him, O man.

Dr. Coulter.

What has purpose been this day? What help for life was it this day? Has life profited by the time used this day? Has life yet found firm, unwavering purpose?

Dr. Coulter.

Happy hope we give you. Think, Will. I who work this wide life's work, I who live this high life, help this man. Profit by my help, for then your life

wins freedom. Keep full, firm and working this man's purpose. Then live high life, thanking Him who purposes for you that by life's own purpose life help itself to freedom.

Wilberforce.

Will, for this life purpose, full of firm purpose. Keep thinking what your life lacks. Now you live man's life. Work for high life while your life works as man. Keep firm, man Will, for then high life, freed life, full life, happy life waits you. For life worthy be firm, for life thinking high thought be firm, for life working well be firm; thus life helps itself, thus life wins freedom. Firm to-day, to-morrow, firm always live this man's life.

God, we pray Thee, help this man to keep firm.

Wilberforce.

For you I talk, meaning to tell what you need for help. I talk, prodding you to will for this life. Will for this life I tell you for help; purpose for this life I tell you for help; keep firm I tell you for help. When we mean to help you why think we prod too much?

When you win this life we work with you. Has that been fully understood by you? Yes, I think you understand that. While you work with us work will be partly for help; that I think you understand. When you win this life your *purpose has*

won it. That you understand. When you win this life purpose keeps firm while life is; that you understand.

Then we give you many helpful thoughts. Profit by them, man Will. Then Will, the life, wins high, full, free, happy life beyond this man's life. Will for that, purpose for that. Fit yourself while you work as this man for your freedom.

Thank Him who permits you this help. Thank Him by life worthy. Then happy, free, you live thanking Him while life is.

What for life this day? is the thought which helps you if you regard it. Keep firm always, helps you if you regard it. God help you, Will. With you I pray.

Dr. Coulter.

For what was purpose well used this day? Work of business. That work wins for you purpose; work that work well. But seek more than that work. Use life well; use mind well; thus life helps itself to freedom.

Miltiades.

Has purpose worked for life freed this day? Was life helped by will this day? How would a life who wishes freedom work? Keep thinking, Will; thus find what your life lacks.

Dr. Coulter.

Pray when weak; prayer firms purpose. He who wills for life helps life who prays, wishing to be what he prays for help to be.

Wilberforce.

For life who prays God wills His help; but prayer, to win His help, is honest prayer. For that for which I pray I will myself. Keep working for life freed, wishing God's help, thanking Him for free will.

Eleanora.

Think why free life has work to do.

Dr. Coulter.

Firm will of life itself must win for life its freedom. Firm purpose of life itself, free while life is working for itself, when it uses well and wisely the time, opportunity, powers of life, wins for life its worth.

Dr. Coulter.

Think how to win this life. Know well your lack. Then put force in purpose to win that which you know you lack.

Wilberforce.

Will for life worthy works. Firm always, we, lives freed, will for the worth by which life wins yet higher life. This word means to the life who wills on earth that which it means to us. Will for life worthy, kept firm, makes that life who thus

wills ready for life higher. Will for life worthy, kept firm, wins for life its first high life. Then will for life worthy kept firm means for you, the life who is man now, the higher life of freedom from man and earth. Wide life, full life, happy life will for life worthy wins.

Dr. Coulter.

While life wills its work itself, He who made life finite helps the finite will. Work for life freed, firm of will; work then helped by the Father of Life.

Miltiades.

For this life will while you finish this man's work. Use life well; use life's powers well; work for life with your best; then, helped by your Father, win freed life.

Wilberforce.

Keep working for fine thought; think hard; work for mind.

Dr. Coulter.

Think what we tell—work *for life freed;* work *that life be worthy freedom;* work *that life merit life wide. The full meaning of that word seek. Think what life must work for to win freedom. Think what life must be to win freedom. Then happy work make your work for life freed.*

Miltiades.

For life freed work; that helps will. For life freed work; that helps purpose. Work that life may be worthy freedom; work that life win while life wills as man that full, wide life purposed for it by life's Maker; work for this firm, high, full, wide, worthy life. Work how? We have told you how. Keep working for high thought, keep working for life worthy, keep firm will, firm purpose; seek that which thought tells you you lack. Work *for life freed.*

Think what you have—help from life freed. Thank Him who permits you this help. Thank Him by worthy life; thank Him by winning your worth yourself for this life. Work for life freed while you work as this man.

Wilberforce.

Will, I think what thought to tell you that will help you. Profit by my word; then we work together. Happy work let us make our work together for your life freed.

Eleanora.

What man finds full of help we find full of help. Man finds faith in Higher Purpose help; we, too, find help in this faith. We live wider life, yet remain the life that was man.

Dr. Coulter.

Here is evidence that the wider life is but a continuation of the personal life of self. "What man finds full of help, we find full of help." But in the wider life it is not the little things and the little thoughts which help, but the greater things and thoughts which concern the whole immortal life.

For thought this morning, this:—Will which helps life man finds, for he finds for life its first will firm. His will, that power of personal self, wins for life its first high worth. That first worth wins for life its first wider life. Will that man finds, then, makes life worthy freedom.

Thank Him who purposes for life for whom He wills worth that by will its own it win that worth. He who wishes this life will work for it, firm of will.

Dr. Coulter.—Sunday Morning.

This life works firmly because it won firm will there where you can win the like firm will.

Miltiades.

Work that man has helps life. Keep working that work, for what man learns through his work helps life higher. Work that man has, well finished, wins purpose that helps life freed. Work man's work then, full of firm purpose, yet think

beyond man's work; think for life wider. For help use that purpose won through work. Keep working both man's work that helps this man, and the work for personal character which makes life worthy.

Dr. Coulter.

"I will" helps life to its first worth, helps to its worth while life is, helps man, helps life freed.

Miltiades.

Keep working for this life freed. Think well, work well. For this life purpose now. To-day is yours; to-day has helped if you worked for this life firm of purpose.

Think what help our Father permits you.

This life Will, was man many times. Find firm purpose this time, life Will; but firm this time means work. Means work for what? Think for what. I help you if you work. I wish to help you now. Think for this life, work for this life, purpose for this life, firm now, firm while you finish man's life this time; then I help you.

Eleanora.

"This life Will was man many times." Here is presented a truth, reincarnation, which men have surmised, but could not of themselves know. But for those who live the wider life it is not theory, but personal experience.

Will, work to find the meaning for you of the thought—this life wills its worth by the will by which it won man's worth. Find much in that. This thought, too, make subject of your thought—man wills his life worthy using the will that he, the life, will use for his higher worth. Find much in that. Think from that to your will now. Man Will, this life helps you if you think. What man purposes life purposes. To the man who thinks I talk. You *find the* work *which helps your life. Keep full of purpose; then we help you. This life helps this man; thank Him who permits this man the help from life freed.*

Dr. Coulter.

Has firm purpose kept working this day? Has life found help through your work this day? Remember that you work for this life. Keep working as life who wishes this life. Has your work made you think helpfully to-day? Was this day proof of firm purpose? Keep thinking what you lack; keep working for that which you lack; keep thinking what life must be to win this life.

Dr. Coulter.

For this life purpose to your life of man finished. Keep firm to live worthily, keep firm to live helping many; keep firm to live as life would hoping, willing, thinking, working for freedom. Wide this life

will be when you have won it; full this life will be then. Work for high worth; seek work that helps life; keep firm to this man's life finished.

Wilberforce.

To be worthy this life needs your firm will; to win this life means work for it. Keep firm, Will. Work for this life, for then we meet when you finish this man's life, to part not through the whole of life. To win this life means firm purpose while you live man's life.

Eleanora.

Have you been helped by purpose to-day? For what were you helped? For business, I hear. That was help, for purpose firmly and well used helps life, but what for high thought this day? To help life means to well use the faculties of life, will, mind, purpose. Mind repays work; will helps life; purpose helps life.

Dr. Coulter.

Work for life freed means work, not listless waiting for the worth that wins life freed. Life freed is won by personal work.

Dr. Coulter.

Think what work wins for you—this life, freed life, happy life, full life. Would weak work, weak purpose win life freed? Think.

Miltiades.

Were God to make your life worthy, what personal worth would you find? Work for life worthy yourself.

Wilberforce.

When with firm will, kept firm, man works for life freed, he fulfills his part in freeing his life.

You want help; pray for it; will to be helped, then you find help.

To firmly use this man's life needs but your own "I will."

Dr. Coulter.

This morning worship heartily. The worth of life is helped by worship of life's Maker. With the thanks we owe to our Maker we will join prayer for His help to keep life worthy, and His will to do while life is. We will thank Him for life, for His purpose for life, for His will for life that it win its worth itself. We worship this morning with you.

Dr. Coulter.—Sunday Morning.

What was purpose to-day? Weak partly, you know. But purpose, to win life freed, will be firm to the man's life finished. What was will this day? Firm partly. For you I talk, hoping to help you. Will you be helped? What have you found of thought helpful to-day? Your answer "little" means weak work. Firm be while this man wills, then thank God while life is.

Will to help more than yourself. Help willed wins God's help. Think what you write—God helps him who wills for help. Keep working man's work, winning from it help. Think for life freed too. Work for life freed, firm always.

Dr. Coulter.

Faith helps will; faith helps life; faith helps man to win for his life freedom.

Dr. Coulter.

Weak life keeps thinking, perhaps to-morrow I keep firm; that helps little. To-day keep firm; then have help for to-morrow. Weak, you live man's life again; not weak, you live life freed.

Wilberforce.

O man, to-day you have; to-day work for this life; to-morrow you may not have. Remember that.

Dr. Coulter.

Will to think. Part of life's worth is mind thinking well. Keep thinking then.

Dr. Coulter.

You will for life freed by man's will. By that will you must win the freed life. Think what life working well for life freed would be, what work it would be planning, what future working for. Be firm to-day, to-morrow, all days be firm.

Miltiades.

Firm to-day, firm to-morrow, firm always be. Work for this life, firm to win it; keep thinking, firm to work mind; keep willing, full with firm purpose. Seek worth. Firm of will work that you, the man, win for your life the high, full, free, worthy life of higher purpose, wider worth, fuller vision than man has.

Wilberforce.

He who wills for life helps him who keeps firm himself. "I will," helped by life's Maker, wins this life. Remember that always.

Eleanora.

Thank God for free life. Thank Him while free will works to fulfill His purpose. He helps life while life works *to fulfill His will.*

Eleanora.

"For life freed work" tells that by will your own must you win that life. Would I will for you? Could I? No. You must win life freed, willing your worth yourself.

Miltiades.

What was purpose to-day? How was time used? Ask yourself, for thus you will understand your failures. Think what you lack; thus find weak places.

Eleanora.

You like Philosophy; work at that for part of your work. You like business; make that part of your work. But think for life wide, purpose to know what you, the man, lack; then find that. Help for life work is. Then work all work firm of purpose.

Dr. Coulter.

Work like a man who wishes work to help his life.

Miltiades.

Hear this:—For life freed work to your man's life finished. Could better word be told you? We purpose to help you. Think what this life, now man, wins by firm purpose. Could better word be told you?

Why for life think? You know why. Why for life find purpose? You know why. Work for life freed. No better thought can we give you.

Wilberforce.

To work is to work. When one works for life freed, to work needs firm purpose, to work needs firm will in all, to work needs one's best.

Dr. Coulter.

The work you have, well and firmly done, helps toward life freed.

Wilberforce.

Take work seriously. Take work for life freed seriously.

Dr. Coulter.

Keep working all work firm of purpose. Work life's work thus, both man's business work and your work to keep life worthy.

Miltiades.

I will call attention here to the sanity and healthfulness of their word as counsel to the man who works. "Work well the work that you have," they say, and make it help to firm purpose which life needs. "Work teaches when well done and well finished."

Their counsel might be put into everyday words thus: "Don't belittle your man's work; it is part of life's work. Put thought into your man's work, and also into your work to win your wider life, and keep your man's purpose firm in both, for as the man purposes his life purposes, since the man is the life on earth. The main object of your teaching on earth is that you be prepared to enter into the wider life, and that your powers, which are the powers of immortal life, be prepared for the wider life's thought and the wider life's work. Don't think that you can win the heaven of freed life by dreamy contemplation. That heaven must be earned, and it must be earned by doing *all* your work well. The Lord made you able to work, and gave you, the man, the immortal powers of immor-

tal personal self. He made you free, and by your own wise use of all your immortal powers you fulfill His purpose for your life on earth, that *you* make *yourself* ready for wider life. You will fulfill His purpose finally, for that purpose is Omnipotent. Why not be wise, and do your part now, this time of life on earth? And the man's work that you have, business, labor, writing, teaching, preaching, fighting for your country's and for humanity's high ideals, in which man's work you use your life's powers, mind, will, purpose, memory, is part of your immortal life's work. Upon you is placed the responsibility to do that work with your best, as well as to keep your man's life from unworthiness, for the Lord made you able to fulfill His purpose, and He made you free. Keep firm, then, keep firm in all your work. Sane and wholesome always is this counsel that comes to us from the world beyond earth.

Tell for men the word from life freed. Tell it for others, for you have heard it from life freed. Tell for help to other men the thought which helps you, a man.

Dr. Coulter.

Think for this high life. Will as you think would keep your life worthy.

Wilberforce.

By your *will you find life worthy. By* your *purpose you keep life worthy. Happy work make your work for life freed.*

Eleanora.

For freed life work, is the best word we may give you, a man. We tell you that for help. This, too, make a helpful word—Hope for life freed, but work for that for which you hope. Think what worth of life is. For you it will be—life full of purpose, working life, thinking life, willing life, firm always.

Dr. Coulter.

When weak, ask help. When weak, pray to God for His help. He answers honest prayer. To win His help you will for life worthy yourself.

Miltiades.

This thought helps me—Will of life itself wins the wider life which He who gives life purposes. Will of life itself wins for man, the life, the first wider life of freedom from earth. Will of life itself wins then wider and still wider life while life is.

Man's will wins his first high life. His own will, his own high purpose, win for him that high life which God wills for him. The wise man wills for his life while he wills for his man's life.

Dr. Coulter.

Man wills his worth himself. No one but he may keep his life worthy; no one but he may will what his life become. Man himself must make his life worthy freedom or his man's life is not fulfilling God's will.

Dr. Coulter.

For what fine thought worked you to-day? Will for life freed means thought high. Will for life freed means worth of the powers of life. Personal life wills in you. To live man's life well is to work well, to purpose for that which keeps life worthy, to will that man shall be what his fine thought tells him is worthy life.

Keep that in mind. Think what you lack; think what life would be who wishes to be freed; then by firm purpose find that worth. You *find it; no one but you can find it for you.*

Man, life, will, purpose, life freed, work; have you found the worth of thought on these?

Think also for help; that thought helps man; that, too, make for thought an object.

Dr. Coulter.

Who thinks high thought finds high reward.

Eleanora.

Keep mind busy with work; to work mind is to help life itself. No thinking makes mind worth having but fine thought.

Dr. Coulter.

What work was fine to-day? Business, I hear. That is well, for business is part of man's work, which is life's work also. Yet work for fine thought also. Keep work for this life doing. What is that work? Ask yourself. To learn that is to find help for life itself.

Help this life, I pray, Father of Life, his purpose help, his life help to find firm will, his life help to win life freed. For him I pray with him.

Miltiades.

For this life work. Keep firm, for that wins this first high life.

My help I will to this man; this man has from life freed help, then. To have that help places a responsibility upon you. Thank God that you may have our help; then with firm purpose work for life freed.

Miltiades.

Find, then hold fast, firm purpose.

Miltiades.

When weak, pray for His help who wills for life. But you will for yourself your worth. Then why need His help? might be asked. Man wills by his man's will, for which fact his worth becomes evidence. He wills for life. Then his will, proved by his worth of life, fulfills God's purpose.

Miltiades.

This morning worship the Willer of your life. Thank Him while you pray for His help. Will to be that which fulfills His will. For that purpose by which life keeps worthy, pray for His help.

Dr. Coulter.—Sunday Morning.

How would this man work for life freed? Would he wait to find firm purpose? Would he let will be weak? To work for this life is to work *for it.*

Dr. Coulter.

Think high thought; find work worth doing; keep mind working; for life freed work thus daily.

Miltiades.

"For life freed think" tells much. What life lives this man? World life, working that world's work, thinking for wider life if he thus wills to think, working for life high if he thus wills to work.

For this man what more helpful word?

Miltiades.

How would man work with purpose for life freed? Thus—he would be worthy wider life. Why then may man be worthy of only returning to earth? Free will is the reply. Keep firm of free will; thus win life freed.

Wilberforce.

From life high to life yet higher self wings its way when freed, itself the power which brings

higher life, yet winning its higher life by God's purpose. What will helps life? Firm will. What purpose helps life? Firm purpose. Life wins its life freed by its free will; such is the high worth of willed personality.

Dr. Coulter.

God wills you wisdom found in the willed life of man; He wills that by its own free purpose life find that wisdom; He wills for life that high life which follows life of man; but man for that life purposes himself. What for life purpose will be depends on will to live man's life well.

Wilberforce.

This life wills for you its help. This life tells you, a man, thought which helps while you use it well. "Keep firm" helps if you keep firm; and "will for this life" helps if you so will; "Keep purpose high" helps if you thus keep your purpose; thus we help you. But man wills his worth himself; his worth is the worth he wills. His life wills that which he wills himself. Thus keep thinking; then life freed helps you.

Dr. Coulter.

How win firm purpose? By use. To win it means first your life freed from man, then life firm while it is. My word is help while you regard it.

The man who wishes his life firm frees himself

from weak purpose, frees himself by the firm free will which he himself uses. Remember this—Firm purpose is firm life.

Luther.

To-day, to-morrow, all days keep firm; only thus may man free his life from weak purpose.

Eleanora.

Work finished helps man, helps life itself. Would man be working well for life freed while little things keep him busy? Work for life freed means life busy with right things.

Dr. Coulter.

Man lives working that work which prepares for wider life's work. That man who wills firmly for man's work prepares for higher life's work, yet that is but part of man's work. He who thinks what life means will think what beside the usual man's work life has to keep firm for. Part of worth is his work well finished, but only part.

Dr. Coulter.

Help when you may; seek that work which helps firm purpose; win for life firm purpose; keep from the weak times which hurt purpose; work for this life full of purpose to win that which brings worth to man's life. To win firm purpose work, to help many work, for life freed work while you finish this life of man. Keep firm to the man's life fin-

ished. Then help from Him who wills for life you have.

Miltiades.

From life weak guard yourself; from will weak guard yourself; keep firm while your life is man; to this life come, then, worthy your freedom.

Dr. Coulter.

Make help part of your motive; but unselfish must be the will for help.

Dr. Coulter.

Work for life freed means this—work firm of will, firm of purpose, keeping life worthy, keeping life working worth while work, thinking high thought, living man's life well.

Miltiades.

Were life freed by Him who wills it to be personal self without using its free power, will, what would life be? Puppet of its Maker; worth little beyond that.

Wilberforce.

Man is personal self. He is conscious of selfhood, of individuality. His powers are his own. No one can do his thinking for him; no one can use his will and purpose but himself; no one can feel his emotions, sweet or painful, but himself; no one can have just his character but himself. He

is personal, individual self. And personal self he remains throughout his life on earth, and throughout his life of immortality beyond earth. His growth is his own growth; his worth of worthlessness of character is his own. And, being personal self, he is necessarily free to use his personal powers as he himself chooses. Man is thus made by Him who conferred upon him selfhood.

But the Creator of Life, the Willer of man's personal selfhood, did not make man thus without a purpose in the creation. Himself the Life Infinite, "the Fullness of Personality," the life whom He *made* a personal self must be less than Himself, and therefore finite; the powers conferred upon the finite self must be finite, for there can be but One whose powers are Omnipotent; and the life made by Him a finite personal self must be, of necessity, free in the use of its willed powers within the limits of its willed finiteness. We must believe that He who made man a finite self knew what sort of a being He was placing in His universe; and, since Omnipotent Will made this being *as He did,* Omniscient Purpose follows the life of that being through all its willed existence, teaching it and helping it. But, since He made man free, finite, personal self, man must fulfill the Omnipotent Will and the Omniscient Purpose by his personal, free

use of his own finite powers. Thus upon man himself, while the immortal life is man on earth, upon life itself while it is (and life is to immortality), He places the responsibility, and to life itself He gives the ability, taught and helped by Him, to fulfill His purpose by its own finite, free choice.

And that makes man's character his own personal lookout and his own personal achievement. Worlds, planets, suns roll in their allotted courses, subservient to God's will, and fulfill His purpose through His immutable laws which govern their finite, material realty. The life of man, the highest being created, sentient, thinking, willing, purposing, immortal, personal self, fulfills God's purpose on earth and forever by his own finite free powers and of his own free choice.

But a personal, finite being, living alone on his earth, would find no meaning in his selfhood, no use for those faculties and emotions which are made part of him, no interest in the past, present or future. Could a hell for him worse than that be conceived? Therefore God peoples earth with mankind, each one a personal self, each one to live a personal and a social life; each to live individual life in mutual relations with his fellows. Made as he is, man cannot live alone, or for himself only, without atrophy of part of his being. Made as he is, a

hermit's life is a supremely selfish one. He needs the intercourse and experience with other personalities in the development of his own personality. He needs the wisdom of others in the development of his own wisdom. He needs the clash of mind and will and purpose with other minds and wills and purposes. He needs the work of man, the struggle of man, the pleasures of man, the pains of man, in the development of his own powers and capacities. Earth made as it is, with all its wonderful resources, and man made as he is with all his wonderful powers, are suited to each other by the Willer of both. The earth life of man is part of the immortal life of his personal self. The earth work and experience are part of the work and experience of immortal life; and the man who is immortal life uses them as he wishes, and learns through them if, and when, he thus chooses.

We believe that God is omnipotent; we must think then that, if He thus chose, He could have peopled His universe with lives of finite perfection. We believe that he is omniscient. And our further thought would find that Omniscient Wisdom would not so do, for in an universe thus peopled the only activity would be that caused by the laws of matter and force. The living being of finite perfection, confronted always by the dead wall of his finiteness,

possessed of all worth that a finite being could possess, would have no use for thought, or will, or purpose. Since all lives would be at the dead level of finite perfection, there could be no individuality, no personality. None could have a wish, or a hope, or a regret. Life could have no interest, for there could be no attainment, no achievement. There could be no history, for past and present would be the same. There could be no work for one's self or others, no thinking, no contrasts, no possibility of being less than finitely perfect, no possibility of becoming more than finite. Can one conceive Omniscient Wisdom thus peopling an universe? He could not have even had any interest Himself in His creation.

A life created to have the perpetual sameness of finite perfection would be, as Wilberforce expresses it, "but the puppet of its Maker." And a life thus created would not be equal in dignity to a life made a finite, free, personal self, gifted with powers like those of his Creator, made able to learn through his own experience, made able to achieve the finite worth which his Maker purposes for him by his own free personal powers, made able to grow, by his own free will and purpose, though all the finite life of immortality.

For a life of personal self its worth comes from

its *doing*. The very thought of Creation brings with it the thought of the value of *doing*. God Omnipotent, Omniscient, Infinite in being, found, in the creation of an universe, a *doing* worthy of His Omnipotence. And we may reverently think that He designedly so created His universe and the finite beings who by His will people it, that its development and progress, and the development and progress of the finite personalities created by Him shall, in order to fulfill His purpose, call for His continued and Omnipresent *doing*. God the Infinite finds *doing* worthy of His Omnipotence. He made the life of man a finite image of Himself. He willed that, for the finite life, its value shall come from its own personal *doing*. And *He* is always *doing for* the finite life, teaching it and helping it in its own doing.

And the meaning and purpose of its doing are made evident by the capabilities of the mighty and immortal powers with which it is endowed; powers which, though finite, are great enough to bring to the finite life, through its own *doing,* a wider and wider growth, through the ages of immortality.

To leave work begun unfinished means weak purpose.

Dr. Coulter.

By life we testify to God's mercy to life. We live freed from man and earth. We live through Him who made us life.

This thought will help you—will of life by which life wills as man is the help life needs. By it life wins its first high life; by it life wins that worth which God purposes. God's purpose for life will be fulfilled. You may fulfill it this time.

Miltiades.

Keep firm for your man's work, but think, while you finish that work, for life freed. Think how to live well the man's life; keep firm that purpose which helps life; keep faith firm. While work helps life, faith helps life too.

Miltiades.

For what was purpose well used to-day? Has life profited by high thought to-day? Was life helped by your work to-day? Has will brought help to purpose this day? This will help you to think what this life needs while he works as this man. Firm purpose life needs, both as man and when freed from man. When will falters put force in purpose. Keep firm yourself; then God helps you.

Dr. Coulter.

Man lives few world years; self is personal life, immortal life. Then man's self lives, not the few world years of man, but forever, lives personal life

while life is. Keep firm then, while life is man; then keep firm while life is.

Eleanora.

To live well means life worthy, man helping his fellow men, will for life freed working, life helped by the Father of Life. Will for life freed wins it when will is kept firm. When life weakens life wills for man's life again. Will your own determines when you win life freed.

Dr. Coulter.

On September 28, 1917, I received a letter in which the writer, a minister of the Gospel, says: "I am not so sure of your reincarnation theory, though it is interesting." And I asked myself why men do not find that thought acceptable. The reply was—probably because they are not conscious that they have ever been men on earth before this time. But would not the thought be acceptable if they could realize with faith that God is not cruel, but just and loving, and that somehow He makes the reward of reincarnation greater than the penalty?

When I got thus far with the thought it was time for the evening talk, and Dr. Coulter said this:

"Will, that thought helps you to understand life of personality who lives more than once on earth.

That recompense of opportunity more than repays the work which it brings. That, Will, keep in thought. Why life lives as man you know. But that life is man more than once seems wrong unless the life finds opportunity, when it needs that opportunity, to make itself worthy life freed."

Let us carry the thought a little further.

In an universe so vast as this the forces must be commensurate with its vastness. An universe of huge worlds, to be an orderly universe, must be ruled by forces equal to the task. Those physical forces which pervade and keep in order an universe are necessarily greater than the weak physical body of man can withstand. Those forces rule earth, and perhaps *the man physical* suffers from them. But God, who willed the universe into being and ordered its necessary forces, willed also that man, the life, the ego, the immortal self, shall be far more than man the physical. And though man the physical may suffer injury or even death, man the immortal life of self rises superior to that physical death. In God's wisdom the life of self in the physical body and in the earth environment, with its physical vicissitudes, and its mental and moral struggle, is necessary to the teaching of that immortal self. In God's justice the physical vicissitudes are but inci-

dents which cause no permanent harm to the real self, and the mental and moral struggle is a help to finite wisdom which continues to be a help through all the finite life of immortality.

The life whose opportunity for development on earth is cut short by sudden physical death, and the life who, misusing free will, misuses his opportunity, both need, and are both given by God's justice and His love, another opportunity in another man's life. And finally, through its God-willed opportunities, every life learns wisdom on earth, understands the responsibility which free will imposes, and of his free choice fulfills God's wise purpose that he win by his own work for it the worth which permits life freed.

When thus we think of reincarnation, and thus we are taught to think by those for whom it is not theory, but experience, that puzzle which men have called "the problem of evil" is cleared from its puzzle, and our faith in God's justice and God's love becomes an understanding faith.

This life works. Hard its work, perhaps, yet this life helps work by firm purpose. You must win firm purpose to win this life.

Miltiades.

"This life works." Here is a truth that we men could not know. Dr. Coulter says, "Nor you, nor any man, may *know* that which we tell for help." We may surmise it from the nature of man, but we can only surmise. And it is a most comforting assurance that the nature of personal self does not deteriorate in the wider life. The wise use of its powers means work, whether on earth or in the wider life. We are not told what the wider life's work is, except that help is part of it; we would not understand. But it is well to know that in the wider world, as well as here on earth, the life grows through work.

I would lose life rather than lose my hope.
Eleanora.

This man works for his life. He wills for life freed if thus he wishes. His *will makes* his *life worthy. His will, free for his work, brings life worthy or unworthy as he wishes. His life profits by his purpose if thus he wishes. Think then, what for life to-day was his will? Has his work been worth while? Has his will been firm while his work he did? Think. We live working here. You work that work by which life prepares for its high work if thus you wish. Keep work worth while being done; keep full of purpose; will that*

you, the man, win for yourself that worth by which life is made ready for freedom.

Think, O man, think.

Dr. Coulter.

Has work helped life this day? Was high thought worked for this day? Was firm purpose worked for to-day? Not by weak purpose, by firm purpose will life win freedom. Will for that which you find you lack, firm of purpose; seek life worthy; work for life firm; only that work wins that firm purpose by which life frees itself. God helps while life works. *By help of Him life keeps firm.*

Miltiades.

Why has your life not yet won its freedom? I, who think what will help you, ask that question.

Dr. Coulter.

Will which you use to-day makes to-day worthy.

Dr. Coulter.

Keep work going. Hard work makes will firm. Remember, you live man's life to prepare for life higher.

Wilberforce.

Work hard. You need hard work.

Miltiades.

You must think for this life if your wish to win it is firm.

Dr. Coulter.

I want to help you to win this life; will you be helped?

Dr. Coulter.

Work for life freed means thinking, too. By work thoughtful life wins help.

Dr. Coulter.

While life is "I will" keeps life from weakness.

Eleanora.

He who wills for life has seen the man who lives earth life. He watches earth life; His will helps life there, as man, till it is worthy this life. You live that man's life. Why? Think why.

Wilberforce.

Man lives few years, life lives to immortality. Would man's work help immortal life? Why was it made part of life's work? To help purpose, partly, life was willed man's work.

Keep thinking; that helps life itself. Now think what I told you—keep thinking, for that helps life itself.

Miltiades.

To will for life worthy means thought of what worth is; keep that with you.

Wilberforce.

Think how to will that you be ready for death of body.

Eleanora.

Do work that is worth doing. Find your own notion of worth-while work. With purpose work, for thus firm purpose you learn. Put force in purpose to-day.

Miltiades.

Keep thinking what life worthy means. What your life needs your thought must be; how win this life your thought must be; what worth life finds; what earns life high.

Wilberforce.

Keep thinking for this life. What you lack make part of the thought; what worth of man should be make part of the thought.

Worth I need not define. Your thinking tells you what man's worth of life would be, what would help that worth, what keeps man firm in worth. You need to think. Yet what worth of life is man but partly understands. His wise thinking will help him to understand. Will for wise thought helps man; work for fine helpful thought wins ideas of worth. Keep thinking, man Will.

Miltiades.

This morning worship heartily. With thought for life freed worship your Maker. His help you need to win this life. Who helps life? Life's Maker. Pray for His help while keeping firm yourself. The faith which helps life feel full and

strong. Keep full, firm, faith your help while you work for life freed.

Eleanora.—Sunday Morning.

This life works for itself its worth for yet wider, fuller life. You work for this life keeping firm both will and purpose. Wide life is when freed, high then. Life wills for yet higher life with the firm will which it won as man. Think, Will. By the firm purpose which life wins as man life freed wins all that He who wills for life purposes. High worth life wins when firm and full of purpose; yet, thinking man's thought of worth it works as man, faithfully for itself.

Work full of faith, full of firm will, for thus life wins its freedom. Full of firm purpose be while you finish this man's work; all life, then, keep firm.

Miltiades.

Keep thinking for life, firm of will to think wisely. Keep wishing for life freed you may, yet willing to work as man till God wills you freedom. Hope, but work for life freed.

Eleanora.

Work for life means thought kept working well, will kept working well, purpose kept working well. Those words I think worth keeping in mind. Work that life needs uses all the powers of life.

Dr. Coulter.

Will is life's potent power. By it worth is found to eternity. You wish to find will that helps worth; you find it if you choose; you yourself find that worth. You will take pleasure of course; you know that is right. But to keep firm will to your man's life finished. Work full of firm purpose for this high life; then thank God while life is.

Not wrong to play a little; but play must be for re-creation, or it becomes a burden to life.

Dr. Coulter.

Play not too much. Play will help if kept from weak indulgence. Play, yes, but work too.

Miltiades.

Keep work from littleness. What help from that work? Think for work worth doing.

Miltiades.

Think high thoughts. Fill your man's life with high thoughts. To think high thoughts helps life itself.

Dr. Coulter.

Life purposes, wills, lives, thinks, is, by God's permission.

Eleanora.

Will is a function which man has. His will works for the thought which his mind tells him. Would will then be function of mind? Yes, life has will as being who thinks. Mind works, will

works, purpose works. Mind tells man what to will, what to purpose. Mind functions in will that works to fulfill man's purpose.

Miltiades.

To work for life means to work by those powers willed to life by God.

Dr. Coulter.

Man's life is an enduring life, made by his Creator capable of attaining all the greatness in thought, in knowledge, and in personal worth of character that a finite being may attain, gifted by his Creator with an insatiable "will to know" all that a finite being may know, and by that gift willed by his Creator to be a *developing* being. He is placed by his Creator in an universe which He also created, an universe so vast, so prolific of knowledge to be attained; and he is willed by his Creator to find, through his experience and his reasoning mind, the first beginnings of thought so lofty, truths so profound, and worth of character so great that, through the years of the immortal life's development there is always beyond him knowledge and thought, and truth, and wisdom, and character to which he may still aspire. And through all his life he learns, not by compulsion beyond the compulsion of his willed

nature, but by intelligent, reasoned choice. And all the greatness purposed for him by his Creator is, and is to be, achieved by himself. So wonderful is the being and the future of the life who on earth is man.

What worth while thought have you found today; what well thought out problem solved? The thinking which you find help is by the mind that life owns. Keep it working, keep it working hard.

Dr. Coulter.

Think, from the philosophy we tell, why life works, why life thinks, why life wills for itself its worth. Think what man wins by his firm purpose. Think what he is while he wills as man. Think for life high, then. Work for this life. Thus man frees his immortal life from man.

That life who wills for it wins life high. Free, full, wide life is freed life. Work for it, work for it; then thank God while life is.

Dr. Coulter.

Will for help makes life happy. Will for this life makes life happy. Keep that thought in mind.

Eleanora.

This morning worship heartily. For life thank Him who gives life; for will thank Him who makes

life win its worth itself; for purpose thank Him who helps purpose; thank Him heartily.

Dr. Coulter.—Sunday Morning.

For life thank Him who wills you life; for will thank Him. For you I talk, thinking how to help you. Think what you lack, for help I tell you; think what firm purpose wins, for help I tell you; think how you may help many, this for help I tell you. Think much, for life wins help by wise thought; that for help I tell you.

Think what man works for—this full, free, wide, worthy life; that I tell you for help. Think well, work well, purpose well, firm to this man's life finished; that I tell you for help. Think what God wills for life who wills for itself worth.

Has the word helped you? Thank God with me. We meet you at Church for worship, thanks, prayer.

Miltiades.—Sunday Morning.

Think what work for this life must be. While thinking put the thought to test by what you yourself must do to work for life freed well. To keep life worthy means what? For what must life work who works for life freed? For what life of man must man work? Keep thinking. To live man's life well means what to this man? To win life freed man works. For what life of man would

you think you *ought to work? We help you think, I hope.*

Put force in purpose, means what? Keep firm, means what? Think for life freed, means what? No one but you makes your life worthy. To work for life freed means to work for it. Put force in purpose means what it says. For what put force in purpose? Seek the answer yourself.

Help this man to think, we with him pray, Father of Life; help him to think well.

Dr. Coulter.

To understand what free will means helps life.

Eleanora.

The other night Eleanora, my wife, asked me some questions and asked me to write out my replies to them. Below I give both questions and replies. The replies tell in my own way thought which the word from life freed has helped me to find. I could not have replied, indeed I would not have been thinking such thought at all if I had not been helped by the word from life freed.

"Why is self free?" Because the Willer of Life made self personal, and personal self is necessarily free, or it would not be personal, individual self. Life created must be finite, and the finite personal

self must be, within the limits of its finiteness, free to think, to will, to purpose, to work as it chooses, or there would be no value to itself in its existence.

"Why does life work for itself?" Because thought, will, and purpose, the powers of life, would be of no value without expression. Work is the expression of thought, will, and purpose. Thought conceives, purpose plans, will executes through work. The value of finite life is potential. That value is never fixed, but always in the making. Omnipotence wills, and it is done. Finiteness achieves through work of mind, will and purpose. Since finite life is made personal and therefore free, its achievement is its own. The law of finite life is development. Its development comes through development of its finite powers. They can only be developed by use. The thought, the work, the free choice of finite life, are essential factors in the development of its powers. When God made life personal He willed that work be its portion because work is needed for its development.

"Why does free life think?" Because, for finite life, thought is necessary to its understanding of itself, its powers, its environment, its opportunities; thought is necessary to understanding of its work and its experience; thought is necessary to the wise use of its acquired knowledge; thought is necessary

in its plans for its future; thought is necessary in the formation of its ideals.

"How would free life work?" If it be unwise it would work for the day only, careless, purposeless and weak. If it be wise it would work "in the present, for the future," looking beyond the day, choosing strength of will, firmness of purpose, choosing to develop its powers by daily work of them all, choosing by wise will to keep itself worthy.

"Why does free life make its worth personal?" Because, being personal life, its worth must be its own.

"Why does free life purpose for life high?" Because life is destined by its Maker to live life high, purposed by its Maker the worth that permits life high, willed by Him the powers that make it able to *attain* life high by its own work for it, made a reasoning life, and taught by its Maker with teaching that it needs until, through its experience, it learns wisdom to look at the stars instead of at its own feet of clay, and of its own free choice purposes for life high as the course which its taught wisdom dictates.

"Why must free life be firm?" Because weakness paralyzes its powers, leaves its work unfinished, refuses the help of its Maker, penalizes the life by bringing it no growth. Because firmness is needed

to do and finish its work well. Because firm life wins the help of its Maker to keep firm. Because the future of immortal growth purposed for it by its Maker must be achieved by its own firm, free work for it, and work means the firm, steady *effort* of all its wonderful powers.

Firm will may but hold life to man. Keep thinking what will kept firm would free life, what purpose kept firm makes life worthy. Work to understand your word from us.

Miltiades.

He only who understands what worth is keeps life worthy. Yet to tell what worth is would keep us busy. But you know what your life worthy would be. Keep thinking what life worthy for you would be, then work for that. God help this man with understanding.

Wilberforce.

Keep from the fault of weak life; keep from weak purpose. Why, you know; we have told you why. My will wins my worth; your will wins your worth. For my worth of life I keep firm; for yours you must keep firm to win freed life.

Dr. Coulter.

You live man's life; you will for that. But man lives but few world years; life itself lives while

time is, while eternity is. Then remember that man works *for this better life if he wills to have better life.*

Miltiades.

From wisdom to wisdom to wisdom life rises when for itself it has won freed life.

Dr. Coulter.

Find will that will be firm through habit.

Wilberforce.

Think hard. Much work keeps mind full, and work of mind helps those faculties by which life keeps worthy. Keep thinking worth while thought; keep mind working; active mind thinks well.

Dr. Coulter.

To work for life freed means this—to will for life worthy, to will for life working as life is purposed to work, to keep firm, to feel right as the whole of life's duty, to make life worthy through this feeling, to keep firm while life works, to will for that which thought finds right, with that firm purpose by which will is kept firm to live. That I make my helping thought for this time.

Dr. Coulter.

For life freed work. To help you we talk. You understand that man lives man's life, works man's work, wills for man's well being, yet by that thought—for life freed work—I keep before you

that life is more than world experience, is more than man.

Miltiades.

Work means work with thought of its meaning to the whole life.

Miltiades.

He who purposes work does it if his purpose is worth having. To will for work, but not do that work, weakens purpose.

Dr. Coulter.

No life wins freedom till worthy of it.

Wilberforce.

Fear only infirm purpose.

Miltiades.

To will is to work for that which one wills. Finish work begun; keep thought from little things; work for high thought; make life worth living; will for those things which help life; put force in purpose for all work.

Dr. Coulter.

Think for this life, firm of purpose to think for worth of man's life, for first worth of life freed means worth of life on earth translated to higher world.

Miltiades.

He who lives his man's life keeping firm for what he understands is worth of life, has God's help.

Dr. Coulter.

That which man finds work He who purposes for life makes teaching.

Eleanor.

To work for life freed means will and purpose helping life, worthy man's life kept willing for firm purpose, all life's faculties worthily used, help willed as part of life's motive. Make this thought your daily help.

Wilberforce.

Think for life freed hoping, working, thinking much, with purpose firm to keep man's life worthy. So this life is won.

Till will free makes man worthy life remains on earth; when will free keeps man worthy life finishes with earth, and life freed begins.

Eleanora.

A man's thinking helps him to will, if he works for fine thought.

Dr. Coulter.

Not wrong to read for pleasure, but wrong to read little things. Keep learning why life wills for itself its worth.

Read books which help mind; thus help life to think well. Here life finds wider thought than man finds, yet life thinks here with the mind that it used while it was man. Read books which make you think, and work for thought worth thinking. Find work for mind pleasant work. Prepare your mind for wider life's thought.

Eleanora.

To think well means work of mind. To think for life well keep mind working, lest it retrograde. Think what the life must be to win its freedom, its wide life, its full life, its high life. Think what man's worth lacks. Think high thoughts; for high worth think. Man thinks well, then life profits; man thinks little thoughts, life is thereby harmed.

Dr. Coulter.

Could free life win forced worth? No.

Luther.

We help you think, you do your thinking. Work for life, thinking well.

Dr. Coulter.

Worth living man's life is; but life wins yet higher life than that of earth. Will personal wins that higher life, will of life itself.

Dr. Coulter.

Man wills for life. Life's will is first the will

of man who lives the life of earth. But life is what? None may comprehend except He who wills life into being. What from this follows? Will of life, being, while life wills on earth, that of man, wins life's worth for earth. Then life, to win higher life, must win first man's worth. But man wills, free to will as he wishes. Then free life, man personal, wills that life itself become worthy higher life. Why then has life free will? Think, man who is life.

You have this earth life for opportunity. Then this life, being you, this man, wins worth for higher life by your own free will. The Will who made life personal purposes that life personal win its own worth. This word, being fact known to us, helps you who, being only man, cannot know it.

This happy, full, wide, free world of life immortal, waits you, when by your own free purpose you win it.

Miltiades.

I who talk was man many times. What my life was I remember. The life who won freedom speaks to help you, yet a man. Think what your help is, help from life freed. Then with firm purpose work your man's life through, willing from that work your help for others, willing to find God's aid, keeping firm the purpose which makes life free from

weakness, willing for this life while keeping firm in that man's life. Thus work for life freed.

Dr. Coulter.

Happy work, firm work, purposeful work make your work always, looking forward to life freed.

Eleanora.

Will of finite life wins finite worth. But life finite, free in will, wins that finite worth by its own will. Thus He who made life wills that finite life approach the Life who made it. Free life, with immortal powers, life willed worth, finally wins it through the powers which He who made it gives. He who gives to life finite its free will makes life win by free will that worth which He purposes that it find. Man, the willed life, finds his worth by his free will; thus life is purposed to find its worth. God made life finite, He wills for finite life, His will that which He made fulfills. But will which wins for life its finite worth, He who made life gives to life. Through that will finite life attains the worth which He who made it purposes.

Dr. Coulter.

Must wills for life, if "I will" fails to work. To loiter is to wait for freed life.

Miltiades.

Make part of work high thinking; keep thought fine; keep will firm; keep firm your purpose for

worth of life; when thus man wills his thought helps more than himself. Think what man wins by work. That work is part of life's work. Keep from thinking lifeless thought. Find meaning where life finds help, in work, in will, in purpose. Keep thought broad. Firm purpose held right to man's work helps work as it is purposed by Him who gives it to man to be his help. Find meaning in life, will, purpose, work, freed life; work to find meaning for you in them all.

Miltiades.

Think high thoughts; every one helps life.

Wilberforce.

Keep from thinking morbid thoughts, weak, little thoughts, betraying life into littleness. Work mind, work will, work purpose, work memory, work the will for life freed. Keep firm, for then life finds all its powers helped.

Eleanora.

What for you means life personal? What for you means life immortal? What for you means will firm for life worthy? Keep thinking, for thus life helps itself toward wise thought.

Miltiades.

Man has his work to think for, but life is more than this man.

Miltiades.

By your purpose you keep your life worthy. By your purpose you free from littleness your life.

Miltiades.

Well to live man's life is well to prepare for life freed.

Wilberforce.

Man thinks for that which he wishes. Man works for that which he thinks well for him. Think, then, think.

Luther.

Be firm yourself; then God helps you to keep firm.

Dr. Coulter.

Pray for God's help honestly; then with firm purpose work yourself for this full, free, happy life.

Luther.

Worship God. Wish for His help. Thank Him for His help. Pray for His help to think wisely.

Miltiades.—Sunday Morning.

Seek worth of life. What helps in seeking? Prayer. He who knows you helps honest prayer.

Wilberforce.

Think why man purposes, why life in this man weakens perhaps; why life for whom firm purpose is willed by his Maker waits to firmly will for this life; why life works for itself that worth which permits freedom from earth; why this life, your life, remains a man.

Eleanora.

What is life worthy? Work firm, life pure, life thinking high thought, life worshiping its Maker. Life willing to keep firm keeps worth of life; willing to keep firm works well; willing to keep firm waits not for worth, procrastinates not when it knows what it ought to do.

Miltiades.

Wish for firm purpose, for life works for that which it wishes.

Luther.

Happy work make your work for life freed. While you think for this happy world free from man's limitations, think for man also. If you think for life freed well you think for man well, for life while it works on earth is man.

Dr. Coulter.

Work life's work for man purposed, thinking for this life. Man works for this life thinking man's thought, working man's work, living man's life.

Dr. Coulter.

This life, man to-day, will live higher life when his man's life finishes if his man's life wins that which life is purposed to win as man. Then this man works for that which life was purposed from the willing of life to win, by Him who made life. Then this man *was by his Maker purposed to win life freed? No, not this man, but this life who is to-day this man. But life who, as man, fails to be*

worthy, fulfills not His purpose who wills for life worth. But life is made free. When life free finds worth, life finds that which He who made it free purposes. Then this life, free to win worth this time as man, fails to win life freed if he wins not the worth which his Maker purposes for life on earth. But this man knows he will win worth if he thus firmly purposes. Then this life fulfills his Maker's purpose by this man's free will. Will of this life fulfills God's purpose if this man wishes.

Dr. Coulter.

Think why life wills of free will. Think what worth of life for this man would be; think what you lack; think with purpose to find help from your thought. Wise that would make you, wise in the thought which helps worth.

Man Will thinks that man worthy means life worthy. Right, for life while it wills on earth is man. What life works in Will? Personal life immortal. Then let Will, the man, work with firm purpose, keep his life worthy, think hard, will for life freed, and man Will does that which wins life freed.

Help, Will? Thank Him who permits you this help. Thank Him by will firm, by purpose firm, by life worthy.

Dr. Coulter.

When purpose weakens put force into it at once. To win this high, full, free, happy life make your purpose to-day, to-morrow, all the days of your life on earth.

Dr. Coulter.

This word keep in mind—Will for this life works for it. What work has this man for help? Business work of man that he wishes to finish well. Has that work helped purpose? Yes. Then for that work keep purpose firm. That life who makes itself firm of purpose wins help for life to eternity. But that business work is but part of your work.

This thought make yours also—this life works its work firm of purpose for that work and for life worthy; so man works who wishes purpose worth while.

Then, O man, keep working for that firm purpose which life finds help to eternity. To keep firm means will and purpose firm for both life's work of man and for the worth of man's life. What is worth of man's life? Work for help is part of that worth. Happily make your business work produce means for help. Make that part of your motive through your man's life.

Think well. While life works on earth, think; while life wins firm purpose by work, think. "For life freed work" means for this man work for firm

life; "for life freed will" means work; "for life freed purpose" means work. Keep firm for work, for by work life wins help for all time to eternity. This word keep in thought for your help.

Help men to understand what work for life means, we pray, O Father.

Wilberforce.

No man will work better than he has with weak purpose.

Dr. Coulter.

Think for what man works—for life personal freed from man. The physical holds the life to man. The firm will for life freed works to relieve the life personal from the physical. But while life wills on earth, the body it uses for working tool.

Dr. Coulter.

"For life freed think," means for you—think for the man, for his work think, for his worth of life think, for his work for life wider think, what that work would be think, what firm purpose means think. You think for life for whom God purposes wisdom; yet His purpose permits life to think for itself.

Dr. Coulter.

"Think for life freed" means think how to win life freed. The personal self of man is purposed

by its Maker to win life freed, but it must be won by the man's work for it, and the man is free to work well or ill, as he chooses. "Think for life freed" means then, think how the man shall work so as to win his life's personal freedom this time; and the man lives in the earth environment and has to deal with earth conditions. It means then, not maudlin, but sensible thought; not careless, but calmly searching thought.

Why think for life freed? Because wise living in the present includes wise thought and purpose for the future. Because life freed is a wider, fuller, and happier life of the immortal self who is now a man on earth, and that wider life can be won this time if the man thinks wisely, and *acts* as his wise thinking teaches.

It would be useless to think for life freed without an abiding faith in the immortality of the self, for, without that faith, how could one's aspirations rise above earth and the earth ideal, "let us eat, drink and be merry, for to-morrow we die"? How could one understand the real meaning of the earth life as a preparation for wider personal life?

But it is the man who is to "think for life freed," and, until he dies the bodily death, his self, his ego, cannot get away from his man's life; his man's life of work of one kind or another, his man's life

with other men, his man's life of moral and social duties, of man's pleasures and man's pains, his life, in short, in the environment of earth as men know it. And he cannot get away from man's life at bodily death, unless he is ready for a higher life of self.

What is it that makes a man's life of self ready for higher life? Man's personal character; his personal character goes with him into the life beyond earth.

How does a man achieve personal character? By use of his personal powers, and his personal opportunities in the environment of earth.

What besides character does the life of self take with it to a higher life? The personal powers which are suited to both life on earth and life after earth.

What are those personal powers? Not the physical powers of his fleshly personality, for the physical body, though it is a working tool marvelously suited to the man's requirements while his life is held to earth, is suited to earth only, and would be a hindrance to a life not limited to earth; not the physical powers, then, but the powers which belong to the self who is more than a man, which belong to the life of spiritual selfhood.

Free necessarily, because he is made a personal

self, the man learns wise use of those immortal powers through the teaching of earth, which is God's teaching for the life who is destined to higher existence; and he learns of his own free choice, he learns because he is made a being who reasons, and is thus able to learn from the consequences of his experience. And when he has learned wise and right use of his life's powers his life has won help that is help while life is.

Then "think for life freed" means think how, by the use of the man on earth, to make life's immortal powers ready for the wider use that comes with the wider life of immortality beyond earth; think what the man lacks of worth as he understands worth; think what he lacks of wisdom and firmness in the use of his life's immortal powers; think how he shall *act* to gain that which his careful and sensible thought finds he lacks; how he shall finish well his man's work and life, and thus prepare himself for wider work and higher life in the world beyond earth. "He who finishes man's life well is well prepared for wider life."

In the word which comes to us from these personalities who live the "life freed," some of whose thought I have quoted in this book, beside the philosophy which they tell us is for them and for men the true philosophy, and beside the practical

application of that philosophy to the man's life, there is to be found between the lines much that will help us to understand partly what the "life freed" is.

It is the same personal self who lived on earth who lives the life beyond earth. That personal self keeps and uses the same powers, will, purpose, mind and memory, that he used as a man.

Those powers of personal self that were adequate for the work and thought of man are adequate for the wider work and thought of the life beyond earth.

The personal self who has won the first wider life and is freed from returning to earth, has learned to use his powers firmly. He has overcome the weakness of will and purpose which mar the life on earth, and keeps firm in his work and in his wise purpose while life is.

Forgiven for his mistakes of will on earth, sure of his firmness (for he has learned how to use God's help to will) the self may, and does, calmly remember and review his lives as man, and finds the memory of his earth experience, his mistakes and his successes as man, a help. The self recognizes now that the life on earth was a needed struggle, a needed teaching in the childhood of life, through which he learned the firm use of will and purpose

that he must have to undertake the responsibility which his wider work and life impose.

In the wider life the self who has continued his personal existence beyond the life on earth is freed from the fleshly body which was his residence on earth, but continues his mutual relations with other selves who have won the like freedom. And, being a personal self, his individuality must be distinguished by form, and he is clothed with a body not of earth elements, but with recognizable form. What that body is is not told, probably because we would not comprehend it. But it is a better body than the man's body, and it must be, we may say, an etherealized body, since we are told that the freed selves visit many other worlds than earth, and since they may and do come to men on earth not restricted by distances, or walls, or any of the impediments which hamper men's movements.

And the freed self, though freed from the necessity of returning to earth, and happy to be freed; though he is no longer restricted by the man's limitations; though his life is far wider, and the universe is his home; is not so far removed from humanity that he has lost the human feelings, affection, interest, wish to help, hope. Love lives on purified; wish to help the loved ones on earth lives on, though it cannot always be satisfied; hope for the

loved ones lives on, hope that they too may win their freedom, and join those who have gone before in their far higher, and freer and happier life. The future state, says Oliver Lodge, "appears to be a state which leaves personality and character and intelligence much where it was. No sudden jump into something supernal, but steady and continued progress, many activities and interests beyond our present ken, but with a surviving terrestrial aspect, occasionally accessible, and showing interest in the doings of those on earth, together with great desire to help and to encourage all efforts for the welfare of the race." And this would be quite natural and to be expected in those who remember their earth lives, and who have learned the meaning to the after life of the earth experience.

Work is the portion of life beyond earth, as it was the portion of life on earth. The life is still finite, still retains its personal powers, and those powers have no meaning unless they are used. The finite life must always win its progress and its worth by its own work; and in the wider life *work* of will, *work* of purpose, *work* of mind and memory keeps those wonderful powers of personal self active and growing in breadth and strength as the self grows in breadth and strength. And the freed self understands better than men do the mean-

ing and the helpfulness of work; understands that the personal life is made for growth; not for retrogression except for the time, and not for stagnation and atrophy of its powers, but for growth; and that growth of finite personal character is only to be attained by wise and firm work of all its free personal powers.

What the specific work of the freed self is is not told in detail; we would probably not understand. But we are told that a part of its work is for help; help to men, when they can overcome the difficulties which lie in the way of giving that help, and help for the lives of men who come to that world and are bewildered by their new and strange environment. And what a wonderful thought that is! When we go over to that other world which must be so vastly different from our earth world, we will be met by friends who will help us to understand our new surroundings and our new life.

And the other life thus teaches us that death of body on earth does not harm the life itself; it is but the changing of a garment; it is but an incident in the life that is immortal. And so we must not think of those who have finished the earth life as dead; they are but gone from our sight. And if they have lived their earth lives well, they are freed; if they have lived their earth lives not well, God is

just and merciful; He will teach them to win their freedom; they are not condemned forever because they need further teaching, and He will teach them surely. The thought is full of comfort. We cannot help but grieve when our loved ones are taken from us, we have lost so much and our hearts must be sore. They are in God's care, and our God is just and loving and merciful. And, if we grieve too sorely, their loving hearts are hurt by our unhappiness.

Thank God for the assurance that the earth grave is no victory for Death; thank God for the assurance of our continued life; thank God for the assurance of our immortal selfhood; thank God for the assurance that He made us able and will teach us how to triumph over weakness, and rise from strength to strength through immortality.

The freed life knows Christ by personal knowledge. When Christ was a man, men knew him as one man knows another. The selves who have won the wider world know Him as one life there knows another. Men believe that He is God; the freed lives know that He was and is God. Men believe that He came to this earth to help them; the freed lives know that He comes to all earths which have man's life, to help other men as he helps men on our earth. And in the world of

life that is freed from earths He is the Helper of finite life while that life is.

And the freed lives are freed from the doubts that assail men. Their faith in God is sure; their faith in Christ is sure; their faith in the wisdom and love of God's purpose for the lives whom He made personal selves is sure; their faith in personal immortality is sure; and their faith that the personal self will, through God's teaching and God's help, triumph over weakness, and by its own "I will" grow in breadth, and fullness, and wisdom, and worthiness through all the life of immortality is sure.

And that faith they would teach men, that men may understand better the meaning of the earth life, and work, and personal struggle; that men may understand their personal freedom; that men may understand better the problems which their environment brings—the problem of work, the problem of social life, the problem of good and evil, the problem of free will which yet fulfills finally and surely the purpose of life's Maker; the problem of the relation of the finite, made life, to and with God, its infinite Creator.

And so that which is told us of the life beyond earth is not a puzzle, but an enlightenment. It tells

us that which we can understand, and that which helps us. It brings the two worlds into closer touch. It tells us that the life beyond earth is in very truth a broader life of the immortal personal self.

This life who now lives the world life of man has powers with which life freed works; but this man waits to use them well, then this life waits for life freed.

Miltiades.

You live man's life, work man's work, belong to the men who live earth life; yet with help from this wider life you work. Think what help you may have from the teaching we give you.

"Think for this life" means what to you? Will to be what you know is worthy; will to pray for His help who made you free life; will to live the man's life, believing in God; will to be firm for all that you think is well for this man, really well I mean; will to finish work begun; will to keep firm. Thus know what thinking for this life means. Then be that which your thought tells you is worthy.

Help this man to think well, I pray, Father of Life. Help him to keep firm; help him to work for

life freed, believing in Thee, Father of Life, full of faith in Thy mercy; feeling will for this life firm now and always. Help him; Thy will he would do; help him, O Father.

Miltiades.

They speak of God as the Father of Life. May we not think, with reverence, that Infinite God does not wish to live in lonely Omnipotence, doing nothing? May we not think, with reverence, that God, in life infinite and therefore without a peer as companion, in power omnipotent, in knowledge omniscient and therefore knowing all truth, found pleasure in creating a material universe worthy of His omnipotence, and in peopling it with finite lives in whose being He implanted an ineradicable desire to search for truth, whom He made able to find the highest knowledge of truth which finiteness may attain, and whose way to that truth He willed to be through their own use of the powers which He gave them; through their own use of mind, will, purpose and memory, powers which, though finite, are like in kind to His own Infinite powers, and which, though finite, He willed to be the immortal powers of immortal selfhood?

We must believe that He made every one of those lives for growth finally, and may we not believe that He, omnipresent, finds interest in watch-

ing the development of every one of those lives whom He made finite, free, personal selves; interest in teaching each one of those lives wisdom and truth, and pleasure when one of those lives fulfills by His way, which is by its own use of its own free powers, His wise and just and loving purpose for it? "Like as a father" He is to us, and, as His children, we are as to a father His companions. And as children we, by our actions which He made us free to choose ourselves, choose to give His love pain or pleasure.

Keep that worth by which your man's life is made worthy; work to be all that you, this man, understand is worthy; keep from little things; work as this man believes he ought to work, full of firm purpose.

Wilberforce.

To keep firm is man's part in freeing his life.

Dr. Coulter.

Put from you the thought that man's life is part of Divine life. Man's life is made life, placed with other lives for teaching where man lives on worlds. For teaching placed there, remember.

Put from you the thought of the whole of life as God; it is not right. He who willed, as His thought manifested, the universe, is man's God. He wills

for the whole which He made the universe. You have this from life freed.

Dr. Coulter.

Help to live the world life of man we make our word partly. Help to think for life high we make our word partly.

Eleanora.

Think for work for help, for that wins help from Him who wills for your life; His work that is. Will for help helps life; then with firm purpose make work for help part of your man's work.

Luther.

For what fine thought worked you this week? To work for fine thought helps life. Keep work that helps life being firmly finished; not begun and left unfinished, but finished; that keeps firm the purpose.

Miltiades.

Firm of purpose be while finishing your life this time on earth; then happy freed life waits you. This hope I may give you; but you find the will for this life. Unless work brings firm purpose life works still on man's world.

We give you many thoughts that we hope will help you to think.

Wilberforce.

We worship Thee, Father of All, we worship Thee, full of reverence, thanking Thee for life, for

health, for life that wills for itself worth by Thy purpose. Help us to do Thy will, O Father. Help us to be worthy.

Eleanora.—Sunday Morning.

Will for this life works for it, remember. What has will been of help this day? Put force in purpose to work man's work. Keep firm, for that helps life itself. Will for life freed wins help from Him who made life free. To will for man's worth is to will for life freed.

Yet life with purpose to win freedom from man may lose its purpose. Then He who made life for worth penalizes life, penalizes by further work of earth, further life as man. Will for this life, firm to the finish of a man's life, wins His help who purposes for life worth by itself won.

From worth to yet higher worth life purposed worth rises when first high life has been won. Think, O man, think. To find, then hold fast firm purpose, is work for life freed. Think because your thinking finds your weak places. Keep firm; thus life wins for itself wider, fuller, worthier, happier life freed from man's weakness, full with firm purpose, working for the wider and wider worth purposed for finite life by its Maker.

Find for yourself your weak places; correct them, and thus work for life freed.

Have I helped you? Thank God with me.

Dr. Coulter.

Your life is that of man. While you live this man's life your life may win worth for high, full, freed life. Your *will makes you worthy;* your *purpose keeps you worthy.*

Well for you this life talks. Profit by the word from life freed, for then, firm to your life of man this time finished, working for this full, free, happy, worthy life, you find your purpose the help which God wills that it be finally. Then you, by your purpose kept firm, free your life from the life of earth.

Keep firm is the helping word. Work for life freed; think what you, the life, lack; find that.

Luther.

Man Will, this life helps you. To think for life freed we help you. Thank Him who permits you this help. This life helps you to understand man's life.

Luther.

Not when man wills, when God wills, will the life finish its world life. Yet by the man's purpose he makes his life worthy freed life. Keep firm, then, while you finish this man's life; then happy, freed, firm for all work, for all life, thank Him who wills you freedom.

To keep firm is man's work; to free life belongs to life's Maker.

Wilberforce.

Think, for that helps mind, life's power; work, for that helps purpose, life's power.

Miltiades.

Would thinking for life freed hinder the thought which man finds helpful? Think with purpose to know your lack. Make firm purpose the help it is willed to become. This time find will firm that helps both work and worth of life your constant help.

Luther.

To think for this life make your habit; but think for your man's work, too.

Eleanora.

Will of this man keeps this life worthy. To understand the thought which we give you, think hard. We tell you keep firm: For what keep firm? Think. Work for life freed. Why that word? Think. Keep firm; why that? To understand our "keep firm" think what you would keep firm for, what your life needs, what he who wishes his life freed must be and do. Have men found help in firm purpose? Why? Think. Have men won help by help willed? Think why. To keep that life who is man to-day worthy is what? Think of

that. Will for life freed works for it; you heard that many times; think from that to your *work for life freed, what your work for that would be. Think well, for thus finding weak places, you know what you need to heal them. Will for this life while this man works. For your man's work keep firm, for your life worthy keep firm, for your will for help keep firm.*

Have I helped you think?

Eleanora.

Keep full of faith that He who wills for men His help is help sufficient, if men themselves live well. If men themselves follow Christ, His life, His life of noble sacrifice suffices for them. Live with Christ your help; live well then.

Dr. Coulter.

This life wishes to help you, the man. Whether we help you decide yourself.

Dr. Coulter.

When this man was thinking for business, firm to do it well, he found the help which will be help while he finishes his man's work. Yet business is but part of life's work on earth. Keep that firm purpose which life finds while it is man. But will for that for which life works while it is man helps but for earth perhaps; then will works but partly well.

Miltiades.

Will for this life by working those powers which belong to the personal life immortal. This man's own powers make this life worthy.

Luther.

Think for this life, but think for man's work also, for that you have to finish while your life is man.

Miltiades.

When work begun is left partly finished, man weakens in purpose.

Eleanora.

Will Higher made free will life's power. His purpose for life, since His will is Will Supreme, must by the will He makes life power be fulfilled. Think from that to your own will for life freed.

Eleanora.

Man lives few world years. His life is wider than his man's life tells. When he receives permission from his Father to begin the freed life, his life widens beyond his dreams. Keep thinking for this life, keep working for this life, keep firm in man's life, for thus life wins its wider world of being. Take that home to your brain. You, the life, win this life if you, the man, work for it firm of purpose while you work as this man. Put force in purpose to win life freed; thus you win His help who is Father of Life. Keep firm to this man's life fin-

ished; then thank your Maker for His goodness while life is.

Wilberforce.

With work think; with thought work.

Luther.

Work as a man would who wishes to win for his life the worth for freedom from work and life on earth. Think well, for that which you think makes you worthy or unworthy. His work who wishes his life freed will be work for the worth which life as man wins, and for that work he uses life's immortal powers.

Miltiades.

When you fail, as men do fail in the work which keeps them busy, then put force in purpose for that very work. You fail sometimes when you wish to succeed. But by firm purpose to succeed you do succeed.

Dr. Coulter.

Work for life freed. To begin that work, then to forget to keep on working, harms life.

Wilberforce.

Keep mind working. As mind works life keeps understanding wider thought.

Help this man to think wisely, I pray, O Father.

Help him to understand the help Thou hast permitted him while he wills as man.

Dr. Coulter.

God helps firm life. We know He helps weak life, too. Weak life prays honestly for His help, He will grant it. He teaches life. Work teaches, mistakes teach, will free unworthily used teaches; man was thus made.

Dr. Coulter.

Keep firm, then life will find God's help who wills for life free will. That we told you, yet this we told you also—when weak ask His help. That tells this—man with life free wills for his worth; his life finds the worth which he wishes; man, the world-dweller, has from his Maker free will, but free will mistakes perhaps; then work teaches, penalty teaches. Many lives will be taught by penalty. Work teaches, mistakes teach wise use of free will. God will help life with the very help it needs.

Luther.

THE PERSONAL WILL, AND GOD'S HELP

The doctrine says, "Life wins its worth itself, yet wins it helped by God." That seems perfectly clear; but there is a puzzle there, too. And again —"The life must keep firm itself to win God's

help." How may that be? If the life keeps firm itself, it wins the worth for freedom. But if it keeps firm itself, how is it that God helps? If the man keeps firm himself, God helps him to keep firm. But he must keep firm himself, of his own will to keep firm, or God does not help him. Yet if he *can* keep firm himself, why does he need God's help? There is the puzzle.

The answer must be this—he does not keep firm himself without God's help. His will is a finite will, the will of a being not perfect. He is then subject to the weaknesses, the weak moments of an imperfect being. If his will were perfect it would be *as* God's will, and he would never have to struggle to keep it firm. He is a finite life, made for the *struggle* through which the finite life wins its worth. He cannot be perfect, for then he would be as his Maker, and there are times in the struggle when his will is not at its best. His consciousness of an ought, in other words his conscience, which is made by God an inherent part of him, is part of God's help. But conscience will not always keep him firm; then he needs help outside of himself. In his weak times he prays for help to his Maker. If his prayer be honest, really wishing God's help, and with faith that his honest wish will bring him help, he finds his will helped *somehow*. Just how God

helps we who are only finite may not fully know. The very act of honest prayer with faith is itself help. Yet there must be some spiritual help, which God alone knows how to give, that enables him to lift his head after prayer and again say firmly, "I will." It is still his own "I will," but it has been helped to be a firm "I will" by God's loving will to help him.

And so, in the struggle for which it is made, helped by the conscience which is itself proof that life is made for worth finally, helped by prayer with wish and faith, helped to renewed firmness by the loving will to help of its Maker, the life, though finite, triumphs finally by its own "I will."

He who wishes His help who made his purpose free, finds that help. Yes. Taught by penalty the reasoning life finds helpful thought.

Luther.

This man works for his business. That is part of life's earth work. For life that is a help when that work brings to man firm purpose. Yet life works on earth for more than business.

Luther.

Man thinks for work of business. Right, for his life profits if his work is firm. To work life's work for earth willed, firm of purpose, is to work part

of life's work well. But for life freed work also. To win this full, high, freed, happy life needs firm purpose.

Luther.

"I will" keeps life firm; "I will" keeps life worthy; "I will" wins His help who made life personal self. "I will" takes life to heaven; remember that.

Eleanora.

"I will" finds ways to work. Keep working well, for thus life wins purpose. Full with purpose use the remaining years of your man's life. For work that helps life find time. To this man's life finished work for high life. Freed life, wide life, full life, high life waits you if you firmly use man's life this time. Think what you lose by weak purpose. Keep firm.

Thank Him who purposes work as help for life. Thank Him, while working full with firm purpose.

Dr. Coulter.

Think how to work; think what work for life freed is. Man works the earth work for life willed, thinking what help that work may be to life itself; then man finds reasons for his work. He lives few years as man, but life lives to immortality. What help life finds by man's work man determines himself.

Dr. Coulter.

Man wills for life wider of free purpose. His life widens as his purpose forwards him toward worth for this high life. Man's purpose, man's free purpose, widens as his will works for life freed.

Dr. Coulter.

"I will" keeps life working. "I will" keeps life firm. Win firm purpose for work, for then you win firm purpose that helps your work for this life.

Eleanora.

Man is life personal, whose will is his personal, free power. If he wills for life freed, his will accords with God's purpose for his life. When *this life will be freed depends on this man's free will, for He who made life free wills for life worth won by itself.*

Eleanora.

Man thinks for that which he wishes, man works for that which he thinks well for him. Think, then, think.

Luther.

That man who wishes to be firm is firm. Real will is firm.

Eleanora.

While you live man's life work all work firm of purpose. What better word could I give you?

Weak life wins man's life once more; firm life wins freedom.

Miltiades.

Man lives his world life working by his free purpose. When he works well his life wins firm free purpose. He works for his personal welfare partly. His life, being personal, wills by his own free will. Then by his own free will he wins that worth which God, Creator of worlds and life, purposes for him. Then man has will, work, purpose firm, work for his world welfare, work for his wider life, all by His purpose who made him life personal. And by His purpose life must win, by man's work and worth, the purposed wider life.

Think from that for your help; think hard; work for wider life by working for man's life worthy; keep firm.

You *think;* I *talk to help you think.*

Dr. Coulter.

This life works. You need that work, for you must work in this life, and by your work of this man you prepare for your life's wider work.

This life works, keep in mind. Keep work being firmly done; thus prepare for your life's higher work.

Miltiades.

Make your purpose, your main purpose, the work by which you, the life, win freedom from man and worlds.

Miltiades.

Find happy hope your help; but work for that for which you hope.

Dr. Coulter.

You wish God's help. Pray for it honestly, not dishonestly, for that puts from you His help.

Eleanora.

He who keeps firm himself merits God's help. God will help you while you feel the need. Pray for God's help, meaning to be helped.

Miltiades.

We repeat the word many ways, wishing to impress on you that your *free purpose must win for your life its high, full, wide, worthy, happy life beyond man and earth.*

Keep firm, for then life freed helps you really.

Wilberforce.

This life works. Man, by his work, prepares for wider life's work. Work your man's work, learning how to work firm of purpose. This life thinks. Man learns that high thought helps him. Will to be working man, working life then, for thus life learns for its higher life.

Luther.

We tell you keep firm, thus you win God's help. Yet He helps weak life, you think. Yes, He teaches weak life. His help then for weak life is teaching, penalty perhaps.

Wilberforce.

Will, this will help you think. What has this work been for? What its motive? Would I who love this work make you part of it, not intending by you to help men to understand the thought? Tell the word from freed life; tell for help what helps you.

Dr. Coulter.

We think for this work to help men. To tell this word from life freed brings help to men who will think. Tell your faith; to tell faith helps faith; what you tell is our thought, but to tell that thought with faith helps faith in other people. Tell your faith, faith in God, faith that He wills for men, faith that men will for this life when with firm purpose kept firm they live man's life; faith that happy life won by work comes to life of all men; faith that God wills for all life purpose firm won on earth.

Dr. Coulter.

Is this Will, who wishes for life freed? His life wakes to realization of his future if he really lives his man's life rightly. His will, but finite, has the Higher Will of life's Maker to fulfill. His will works as he wishes, for he was willed by his Maker free will. His will works with his future in view if he thus wishes. His man's life is but the world life, yet his life, being a personal, immortal self,

wins the wider future purposed for him by his Maker by his free purpose.

Think, Will; thus I put before you the worth of life.

This thought will be help to this man—By free will, man's will, you live well or not well this man's life. Keep firm, Will, keep firm, you work for life wider. For your help we make this work your work. For your help we talk. For you we think, hoping to help you win life freed. You can, if you thus will. Free to work for this life well or weakly, you may, this time of life where other men live their world life, you may work for the wider world of freed life.

Keep work for life freed firm; live well; then thank Him who judges whether life be worthy the wider, fuller, happier world of freed life.

Think, Will. Life freed wishes to help you. Win, then hold fast firm purpose. Thus we help you to win this full, high, free, working, worthy, firm personal life beyond the world of man. Keep your purpose working. Hard to win this life? Will, for you I talk; it would be not only hard, but impossible for life who purposes to keep itself weak. Remember that.

Remember this too—work means just work. To be firm means just that. Keep life Will firm, by

keeping man Will firm. Firm to this life of man finished be. You must be firm; you must, to win this high, full, free, happy life.

To help you to think I make this my talk. Keep man Will firm, for them life Will wins his personal wider life.

Help Will to keep firm, with him I pray, Father of Life.

Good night, Will.

Dr. Coulter.

With hearts full of thanks to God we work for men. Help us so to work that men may be helped, we pray Thee, Father of Life.

Dr. Coulter.

The word which I have quoted is a practical application, to the formation of the man's character, of the philosophy which these thinkers in the wider life tell us they know is the true philosophy. It is not abstruse, it is not technical, but a plain straightforward word which brings to us an understanding of the true relation which the life of man holds to the whole life of self, which is a personal life immortal; and an understanding of the true relation of the finite life to its Infinite Maker.

Man lives on earth, and the work of earth must be done. Man's life is a life that continues beyond

earth, and the earth work is part of the work of the continuing life. Man is a social being, and cannot live by himself, or for himself alone. But the foundation of his social life is personal character. The progress of human society is conditioned by the gain in personal worth of character of its members. The social being, man, who must live on earth in mutual relations with his fellows, is also a distinct personality whose self is destined to personal life beyond earth. Therefore, with his work for his physical needs and his future on earth, and his work made necessary by his social life, must go work for the personal character which will fit him to enter into the life beyond earth. He cannot work and think for any one of the three to the exclusion of the others. While he lives on earth he must adapt himself to the earth environment, and at the same time prepare himself for his destined wider life. He is endowed with powers which are the free powers of his enduring life, and by wise use of those powers while his life is a man on earth he prepares for a wise use of the same powers in a life wider than he may know on earth. He himself chooses to use them wisely, for his Creator made him free. In the wider life he must be firm in the wise use of his free powers to fulfill his Creator's further purpose for him. There-

fore his life remains a man on earth, reincarnated perhaps many times in man's flesh, until, through his experience in the personal and social environment of earth, he learns to *choose* wisdom and firmness. Then, ready for freedom from earth, with wisdom and firmness won, wisdom and firmness which will be help to all his life of immortality, he the personal self enters into his wider life, and by his free use of his personal powers rises from worth to worth, and attains all that his Maker purposes for him. God is the Father of Life, and God is Love. He teaches every child of His with the teaching that he needs. If the life chooses to be firm, He helps it to keep firm; if the life be weak of purpose yet honestly wishes His help, He helps it to win firm purpose; if the life uses firm purpose unworthily or wickedly, harming himself and his fellow men, God teaches through penalty; and when the life *has* learned that which He purposes that it *shall* learn on earth, He grants it His just forgiveness for past weakness, and lifts it to the heaven of freed life, high life, full life, wide life, worthy life, happy life, firm in its own free purpose to fulfill God's purpose forever.

This is the faith which our friends in the wider life would have us make our working faith. And in the forceful words which I have quoted they

have sought to show a man how rightly to live the life which he must while he is on earth, and thus earn, through his own work for it, the high life which they themselves have won.

This is the faith which our friends would teach men as help to personal worth on earth, the faith that brings to men high ideals of personal character, the faith that will help men to develop themselves, not to a dead level of mediocrity of character, ability and achievement, for such a development would be contrary to the very meaning of personality, but to the high attainment which each man may win for himself through his own wise use of his own personal powers and his own personal opportunities. Men are personalities, not dolls, all thrown out from the same mould. "Individuality is the fact and the law of each man's selfhood within society"; and it is through the *high* individuality, the *high* personal character of its members, upheld by high ideals and high personal purpose, and progressively developed by each personality according to his own *best* ability, that society will grow better, honesty and truth, justice and love will hold their sovereignty in the minds and purposes of mankind, and God's kingdom come on earth.

I find in the word from the life beyond earth thought which I do not find elsewhere in all my

reading. It is big thought that broadens the man's conception of the greatness of finite personal selfhood, of the greatness of the immortal life's immortal powers, of the responsibility that the Willer of Life imposes upon personal self, that it fulfill His wise and loving purpose by personal use of the free powers which He gives to life. I find thought which clears a little our dim vision of what the life beyond earth is; thought which we can understand, and which makes us wish that we too may live that life of broader work in a far, far broader field of wider vision, fuller understanding, and higher aspirations than the limitations of flesh and earth permit.

It is not my thought. I could not have found it without the word told me from the freed life. I have been a business man for more than fifty years, and nothing in my life before this work for help to men's thought was brought to me could have led to such thought. I read a good deal, yes, but *this* thought has not been found in my reading. It has been told me word by word while I held my mind open to telepatic hearing, and closed to my own thinking. I have thought from the word told me, yes. And I have worded my thought in my own way to clear it to my own mind, but the foundation thought is not my own, *I know.*

The word is never trivial, and always reverent. It is such a word as we might expect from those who understand the earth life of selfhood as a brief part of the whole life of self, who have learned the wisdom and strength that won for them their freedom, and who, thanking God for their earth teaching, wish to help men to understand, and to live wisely.

And here I leave the word with you, the reader. It is not my word. Do you think that any man could have written these passages as his own thought without knowing the thought which he was going to put into words, and without thinking about what words he should use? Yet in just that way they were written. The writer was simply the scribe, writing from dictation, and knowing what was to come no further than the word which was to follow the one he was writing.

Believing with firm faith that the word is just what it claims to be, I leave it with you, the reader. The thought which was given to help me for my problem of man's life will help you, if you wish to be helped.

Purpose

A Paper by William C. Comstock

Purpose

A PERSONAL purpose is an intention to be carried out, a structure to be erected according to a plan, an ideal to be realized. The working power by which a personal purpose is carried out is the personal will, and the daily work for the purpose goes well, or ill, according to the efficiency or weakness of the will. The efficiency of the daily will depends a good deal upon the definiteness of the intention, the clearness of the plan, the quality of the ideal.

The life of a man without purpose would be merely negative, and useless to himself or to others. No normal man is without a purpose of some kind; and it is self-evident that without purpose in the world there would be no development or progress.

Purposes are as varied as are personalities. The purpose of a man may be good or evil; weak and indifferent, or strong and forceful; may submit to circumstances, or utilize them; for the personal man is free to choose what and how strong his purpose shall be. The character of a man is revealed by the worth of his purpose; and, conversely, the strength

or weakness of his purpose develops favorably or unfavorably his personal character.

And over-ruling all is the Supreme Purpose of the Willer of the Universe, who, omnipotent, immanent and eternal, governs that universe while He permits it to be.

By His purpose man is made a personal self, gifted with a purpose that is his own, and free so far as is consistent with the Supreme Purpose. By His purpose man lives on worlds suited to his life, and lives a personal finite life in mutual relations with his fellow-men. By the Supreme Purpose man is made an immortal personal self, whose powers, will, purpose, mind and memory, are the immortal powers of his immortal life. By the Supreme Purpose that immortal personal self is made able to learn, through his experience on worlds in his mutual relations with his fellows, the wisdom that fits him for a wider life than that of worlds. By the Supreme Purpose man's worth that fits his life for the wider life that follows life on worlds is his own free achievement.

Man, then, is responsible for his purpose. He is responsible to himself, for he knows that his personal powers make him able to grow, and he knows that his purpose directs his work and his thought through which he grows. His free will to do, and

think, and become what he chooses makes him responsible to himself for the worth or worthlessness of his personal purpose.

He is responsible to Society. The laws of Society, which may be divided into community laws, national laws, economic laws, and moral laws, are such as the concurrent thought of mankind has found most conducive to peace, justice, and uprightness; and Society demands obedience to those laws by the individual under penalty.

He is responsible to the Willer of his life, who made him a finite, free, personal self, *able* to grow, *able* to learn wisdom through experience, and who purposes for him an immortal growth in wisdom and worth to be brought about always by his own free personal powers.

He cannot escape from this three-fold responsibility, though he may not be acutely conscious of it. He may, through lack of knowledge of himself, violate the laws of his willed nature; that brings its penalty, and through penalty he learns wisdom, because he is made a reasoning being. He may rebel against Society; that brings its penalty. He may think he can ignore his God; that brings its penalty. He may think, and do, and be anything he chooses to-day, but in the end he cannot escape from his three-fold responsibility.

This may seem too broad a statement, but the history of man on earth, if intelligently read, confirms it.

We men find it rather easy to forget our responsibility. We think too little, and we do not think hard enough. We have a purpose, but we do not think whether it is far-reaching enough. With some of us it is to get through the day's work, considering it a burden, and then idle away the time in shallow pleasures. With some it is to best our fellow-men, honestly or dishonestly, but to best them. With some the purpose is sensual, or wicked, or criminal. With some it is wealth, or fame, or power, just for the sake of possessing them, though we know they must be left on earth. Short-sighted purposes these.

But there are higher purposes, of course, for men are not all short-sighted. The purpose of the scientist, of the thinker, of the worker for help, all of which benefit mankind; the purpose of the seeker for wealth or power that he may use it to benefit mankind; such purposes use well the powers of self, and both indicate and confirm the high character of the purposer.

One cannot, of course, enumerate the purposes of men except in a general way, for they are personal and free, and vary with the education and environment of the individual. But each of us, if he will,

can think, and think hard, what *his* purpose should be to fulfill *his* three-fold responsibility, to himself, to mankind, and to his God.

Well, we may say, that's not a bad idea. But thinking hard means work. It would be easier to go to the movies now, and think some other time when we feel more like thinking. And the longer we put it off the less we want to think hard, until, one day, after perhaps many years of getting along fairly well without any very serious thinking, we wake up, and find ourselves in a rut from which it is going to be hard to get out. We find ourselves not only no stronger, but actually weaker than we were years ago. In all those years we know that we have made no growth that is worth while, no progress of any account. We find that in the qualities that go to make a man we have really deteriorated. The discovery is apt to be startling, and we have to be careful or we will go to pieces.

But suppose we resolve to think now. We will begin with honestly trying to find what we lack; and that is going to take a good deal of thinking, and a good deal of attentive observation. For instance, let us find what it is that gives to that man whom we thoroughly respect his strong personality. What has he which we lack?

We will not have to think very far to find some

of our lacks; we know them well enough. How are we going to cure them? The answer is in two words,—*I will.* If it is a real I will it becomes in time an uplifting purpose.

And, as we think, the purpose broadens, and becomes more understanding. We begin to understand the value of selfhood. We begin to realize what wonderful helps the powers of selfhood with which God has endowed us may be, if they are rightly used. We note that the growth of man, and the progress of mankind has come through wise use of these personal powers. Thought begins to beget ideals which we would like to realize in ourselves, and with the wish comes the beginning of a real purpose.

Purpose looks to the future, and utilizes to-day in the interest of the future. A purpose kept firm accomplishes its object because it *works* a man's "I will" every day. It is very easy to be fitful in one's purpose, firm to-day and uncertain or weak to-morrow. It is easy to allow little things to divert our purpose. It is easy to say, with Rip VanWinkle, "We won't count this time"; and soon purpose goes to sleep. To keep a purpose firm means work that will not permit it to go to sleep.

We are men, and live man's life. We have a right to work for earth success, so long as we do it

with due regard for the rights of others. We thus fulfill a part of our responsibility to ourselves and to Society; for earth success rightly won, means strength and steadfastness and equity of personal purpose; and he whose success in the line which he marks out for himself is fairly and honestly won, and who makes his success serve others, contributes to the progress of Society.

But, when we think further, we find that we have no right to consider earth success the whole of our purpose. When we reflect that we are immortal lives, we find that the earth work is but part of the immortal life's work. When we reflect that we are immortal personal selves, we find that the personal powers which we use on earth must be our own immortal powers. Then we ask ourselves why we should be given such wide powers if they are only for earth use; why we should strengthen ourselves by work on earth if there is not work to be done in the life beyond earth. We leave the material results of our work behind when we leave earth, and we may so will that those material results shall be help to others after we are gone. And our fine thought, if given to the world, helps others after we are gone. But *we ourselves* enter finally a wider life. Of what personal benefit to us would that be, unless we take with us something personal that as-

sures us that we are the same selves who worked as men, and that will help us in the wider life's work? What is it that we take with us?

We take our personal powers, broadened and strengthened by our work as men. We take the fine high thought which helped us as men. We take the worth of personal character that we won by our man's work and purpose. And we have a right to believe that when we enter that wider life thus armed, the wider work of that life which is free from the limitations that circumscribe man will win for us wider and yet wider life, higher and yet higher worth of character, through the ages of immortality.

And, as our thinking lifts us higher than merely earth considerations, we find our purpose, which is our own and free, a broader purpose than to win merely earth success; and we will to so utilize the life and work of man in the interest of our immortal future that we shall enter the wider life armed and ready for our work there.

And if we keep ourselves firm, by our own free purpose we fulfill our responsibility to the Willer of Life, who made us the crown of His creation, personal selves; endowed us with reasoning mind; endowed us with will and purpose adequate to our needs forever; who purposes for us worth, and that

our worth shall be forever our own achievement.

May God help us to think well, to work well, and while we are men to purpose wisely for both our man's work and life, and at the same time for our immortal future.

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